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TABLE OF CONTENTS.

Map showing part of Mexico and Central America, with Palenque and Copan, and Uxmal in Yucatan	<i>Frontispiece</i>
Development of the Child—I.....	<i>Prof. Mosiah Hall</i> 321
A Prayer—A Poem.....	<i>Grace Ingles Frost</i> 336
Is There Power in Prayer?.....	<i>James H. Martineau</i> 337
Man Proposes—A Story.....	<i>Susa Young Gates</i> 341
Honor Thy Father and Thy Mother—A Poem.....	<i>J. L. Townsend</i> 349
Some Sayings.....	<i>Samuel H. Wells</i> 350
A Mother's Letters to her Missionary Son. II— Letter Posted to Chicago.....	<i>Susa Young Gates</i> 352
Relation of Inspiration and Revelation to Church Government.....	<i>B. H. Roberts</i> 358
Topics of Moment—Monroe Doctrine and Santo Domingo—Race Suicide and the Women's Clubs—March of Events in Russia.....	371
Bird Time—A Poem.....	<i>J. L. Townsend</i> 379
Ruins of Central America (Illustrated)	381
Editor's Table—The Ideal Home—Annual Reports. <i>Prest. Joseph F. Smith</i>	385
Notes	389
In Lighter Mood	390
Our Work—Go Thou and Do Likewise—The Era in the Far East.....	391
Events of the Month	<i>Joseph F. Smith, Jr.</i> 392

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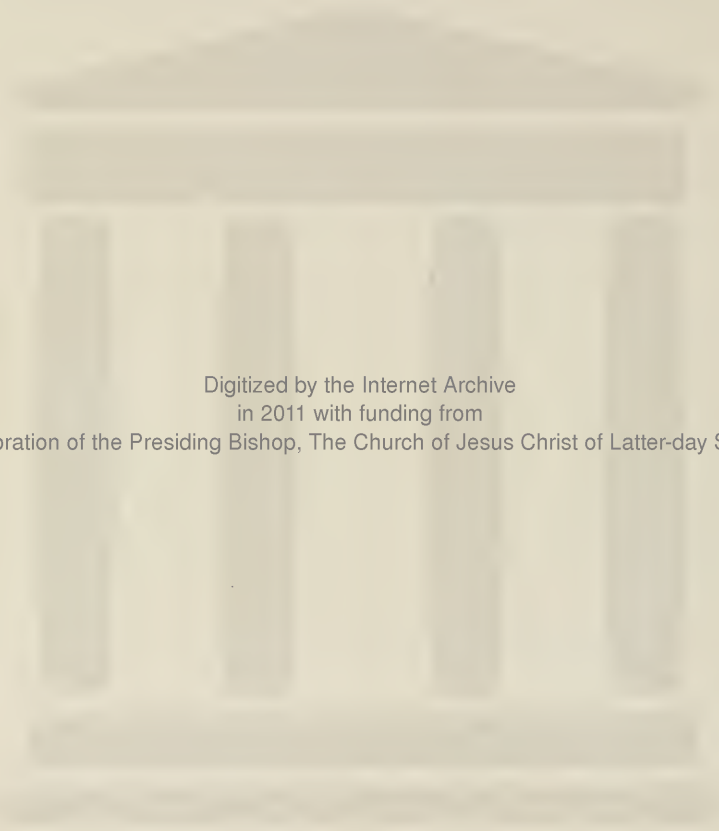
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Map showing part of Mexico and Central America, with Palenque and Copan, and Uxmal in Yucatan.

IMPROVEMENT ERA.

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No. 5.

DEVELOPMENT AND TRAINING OF THE CHILD.*

BY MOSIAH HALL, B. S., D. B., PH. M., PROFESSOR OF EDUCATION,
BRIGHAM YOUNG COLLEGE, LOGAN, UTAH.

Deep within the chambers of his heart, the parent reserves an abiding place for his child. For the child, he toils, and spins, and in "the sweat of his face," he earns its bread. With a patient backache, he bears the little one's burdens, and he sheds tears with it in its sorrow. No expense is too great for the child, and nothing is too good for it, if its comfort and happiness are thereby increased. How the hopes of the parent follow its every footstep! How joy chases away sorrow when it overcomes temptation, or turns failure into success! The parent lives again in his child. It is his joy and strength, his hope and inspiration. He would not exchange it for all the world, for it is all the world to him.

No one doubts that the parent loves his child and is solicitous for its welfare; but too often this affection seems doomed, like the flower in the wilderness, "to waste its sweetness on the desert air." Why so much energy is wasted or misdirected in the rear-

* Copyright, 1905, by Mosiah Hall.

ing of the child, and why so many failures are chronicled, are questions of grave concern demanding the most careful investigation. To understand the true relationship of parent and child, and to know how best to transform childish instinct into robust manhood, are not simple matters that will solve themselves. The parent is apt to rely upon instinct in rearing his child, while the process demands the highest reason and the keenest sympathy of which he is capable. That there are fundamental principles and laws to be followed in the developing and training of the child, is a fact which is rarely considered. That a parent should be specially fitted for the task of rearing his child is seldom thought of; and that a careful preparation is needed by the parent before undertaking the responsibility of fatherhood or motherhood, is something scarcely dreamed of, yet what other subject can be named that is weighed with weightier consequences to the human race?

ANCESTRY AND HEREDITY.

Whenever superior results are desired in the plant or animal world, the best specimens are selected and cultivated for the purpose of propagating and breeding, but not since the time of Plato has anyone been bold enough to suggest that similar care should be exercised in the selection and training of parents. Consider what cultivation and selection have accomplished among plants. The rose which is so much admired in our garden was once like its namesake of the stream and hedge. The scientists tell us that all varieties of apples have been evolved from a single variety—a kind of sour crab. The seedless orange and the luscious grape are both the results of cultivation. And the thought comes irresistibly, that if in the plant world such wonderful results can be obtained, what marvelous things might come to the human race, if the same care were used in preparing parents for their duties. But in the human garden there are yet many wild flowers, and the sour crab still propagates abundantly of its kind.

If a fine driving horse, or a good milch cow is wanted, careful inquiry is made concerning the pedigree of the animal. If a draft horse or a trotter is desired, the first question is concerning the breed of the horse. Careful selection and breeding have achieved what was once declared to be impossible—a horse has

been trained to trot a mile in two minutes. When a herd of cattle or a flock of sheep is to be improved, the choicest blooded animals are imported for breeding purposes. The farmer and the stockman have learned long since that it doesn't pay to raise scrubs. Humanity, on the contrary, has not yet learned this lesson. A ten thousand dollar horse is not too good to be the progenitor of a line of racers, but a ten cent man is good enough to father a brood of children. Ancestry, likewise, counts for much in the rearing of children. Since the child sums up in its instincts the history of the past, what its ancestors were is a question of prime importance. Parents then should be blooded—the descendants of a royal line. Not necessarily the offspring of the rich and well-born, but the descendants nevertheless of a nobility whose rich, red blood replaces the fabled blue of the aristocracy, and where strength and beauty of body accompany health and vigor of mind. In rearing a child the object is not as in breeding horses to produce a racer or a draft animal—no trait or characteristic should be developed at the expense of another—for we have the automobile to run our races and the steam engine to lift our loads, but the object is to bring forth a harmonious, well-proportioned being—strong of body and beautiful of form, with keen intellect and untiring action, and with a heart beating with sympathy and love. To produce and develop such a being requires a highly cultured parentage. “Do men gather grapes of thorns or figs of thistles?”

ADAPTABILITY OF PARENTS.

Parents should also be adapted to each other in disposition and temperament, and in physical and spirirual characteristics. The many unhappy marriages, the numerous divorces, the sorrow and heartaches, and multitude of blighted children resulting from improper unions, are ever-pressing arguments for the necessity of adaptation. If both parents are so slow that the earth grows weary under their tread, how could they expect their child to strike a fire whose light would shine around the world? Might they look to see their loved one win a race in the Suburban of life? If a thin streak of a man with a little head perched on seven feet of altitude, insists on marrying a woman constructed after the pattern of a knitting needle, should they complain if their darling

is built after a plan that involves but one mathematical dimension? Why two soft, blue-eyed, dumpling-dolly people should fall in love with each other is inexplicable, isn't it? Two nervous, hot-tempered parents must expect to have a fitful, fretful child who keeps the thermometer of the home at the boiling point. That two people with short altitudes and long diameters should allow fate to unite them for life, is a geometric problem that would stun a Newton. And why in the world an ungainly, raw-boned, ill-formed, ugly man should select from the ocean of womanhood a specimen like unto himself, passes understanding, particularly when it is remembered that any one of a score of good-looking women might be found who would be glad to call him her darling. Examples without number, both humorous and pathetic, might be cited to show the absurdity if not the insanity displayed by young people in making matches. A youth or maiden just out of the chrysalis of the adolescent period, is notoriously soft and impressionable concerning the opposite sex. At this time a lock of hair or a rounded chin may cause palpitation of the heart; a flash of the eye may intoxicate, or a smile lead captive. This is the period of life when the young believe in predestination. A young man meets a maiden by accident; she smiles at him, he is charmed with her. A match is made. There is no thought of the future, and no regard is had for adaptation or personality. The probability is that a mistake is made, and another couple is launched on a stormy sea without hope of reaching the haven of happiness. This is the period when the sex instinct clamors for expression, when judgment is submerged by the hot blood of passion, and reason is not yet seated on her throne. How unfortunate that at this critical time the average parent is either incapable of giving advice, or is deterred from doing so through false delicacy! In choosing a companion for life, much interference would be unwise, but parents should at least teach the young the important facts of preparation and adaptation, and make it plain to them that a wise choice means happiness, and a wrong choice, untold misery. Young people should be taught that predestination has nothing to do with the subject, and that there is no such thing as fate. The necessity of adaptation, both physical and spiritual, of compatibility of temper, harmony of personality, and considerable similarity of

taste in social standing, should be impressed most solemnly upon the candidates for marriage. If a serious violation of the above is contemplated, or if the parties are unbalanced or abnormal in the same particulars, the parents would be justified in using the strongest means to prevent the union. Nature, it is known, delights in balance. Everywhere is seen a beautiful equilibrium. The push equals the pull, the pressure the resistance, and the energy employed conditions the work accomplished. If a person, therefore is unbalanced or abnormal, he should see to it that his children do not emphasize this one-sidedness. If the man is unusually tall and thin, his wife should be short and stout. If he is slow and plodding, she should be quick and active. If he is black-eyed and violent, she should be blue-eyed and mild. Who has not smiled to see a big, loose-jointed man swinging along with a sweet, little, moon-faced woman waddling at his side? But when the beautiful, well-balanced children are seen who call these people parents, it is discovered that nature, too, has smiled at them, but with a smile of approbation.

It is dangerous, however, to be too explicit, and to give rules to follow on such subjects. Each case will differ from every other, and will require particular consideration. The following generalizations, nevertheless, may be ventured: A normal person in marrying should choose from among normal people one well adapted to his personality. An unbalanced person is restricted in choice and should select one strong in those characteristics in which he is weak.

INFANT DEVELOPMENT.

A human being develops from a single impregnated cell. This cell possesses sensibility, activity, and rudimentary intelligence. It shrinks from cold, and moves away from injurious substances. It expands in warmth, reaches for and assimilates appropriate food, but rejects the inappropriate. This cell soon divides into two cells each of which appears to possess as much vitality as the first. The two cells divide into four, the four into eight, the eight into sixteen, and this process is continued indefinitely. The life of each cell, however, is limited, it dies and passes away, and is replaced by another similar in kind. After a time the cells form

into layers, and become differentiated into the tissues and organs of the infant child. During this early period of development, the chief and almost only need is nutriment. If this be sufficient and of the right quality, the life force within the organism will do the rest. And what a wonderful process it is, and how marvelous are the changes through which the organism passes! While the process goes on, there is impressed upon the growing being not only the characteristics of the parents and immediate ancestors, but something of the entire history of the past. So the child is born not only with the tendencies and physical endowments that cause it to resemble its parents, but with instincts which embody the accumulated life experience of the race. The child of today, therefore, should begin life with much greater capacity than the child born a thousand years ago. What life really is, we do not know. There is nothing else like it in the world. It is the one great wonder of the universe! But, nevertheless, since we are able to feel, to know, and to act, we can interpret life in terms of these processes—knowing, feeling, and action. It is generally believed that the spirit is that which knows, and feels and acts; but it can do so only because of the body which is the medium of relationship between the spirit and the so-called physical world of objects. Now unless this medium, the body, is perfect, the spirit will be hampered in its development. A person born blind can have no idea of light and shade and color; if born deaf, he can know nothing of the world of sound and music. If any organ is weak, or any part of the body diseased, a limit is thereby set to the possibilities of development. The body is more important than is commonly believed. Although it is nothing without the spirit, the spirit can make no progress without the body; but when the two are organically united, the possibility of development is unlimited. The body, therefore, must be given every care and consideration. If nutriment is the chief requirement before birth, it is still pre-eminently the first requisite for a year or two after birth. Unless an abundance of nourishment is provided, neither the vital organs nor the senses can develop properly. A child born in a normal condition should be quiet and contented, and should sleep most of the time for several weeks. If it is cross and peevish, the strong probability is that its food supply is vitiated. When the infant is

fretful, instead of attributing this to a bad disposition or to sickness, and following the pernicious custom of dosing it with soothing syrup or other nostrums, if the nourishment furnished were investigated, the cause of the trouble would usually be found. Immediately after birth two great factors unite to carry on the work of development. One is the instinctive activity of the child which is forever reaching out to receive stimuli from the outside; and the other is the environment, which on its part is ever ready to stimulate and direct the activity. The environment must be understood to include all the outside agencies which stimulate and direct activity. This is both physical and social. The physical environment furnishes those stimulations which act upon the eye, the ear, and other sense organs. The social, includes the influences of mother, home, companions, community, school, church and state. All growth, development, and progress are conditioned by this interaction of the spiritual life force within and the environments from without. After birth the essential nature of the spirit cannot be changed—its character is already determined; but as to how far its capabilities shall be evolved—how nearly perfect it shall become as a particular personality, depends largely upon environment. To be sure the spirit within is always striving to express itself. It has a purpose which it is ever trying to realize, otherwise the environment could do nothing; but for the spirit to have so strong a native endowment that it makes and controls its environment, is the exception. The rule is that the circumstances and condition of environment control the development of spirit. This inner life force is under the necessity of acting; it is commanded never to rest or lie idle; but it could not select its parents, neither can it say where it will be born, or what will be its surroundings. It must act and react upon the environment in which it finds itself, and woe be unto it if this is vicious. It is a question whether the choicest spirit could develop nobly, if brought up by a negro tribe in Africa, or if raised in the slums of London. In their ability to furnish and control largely the environment of the child, the opportunities of the parents lie. In this respect the parents have the making of the child; they hold its future within their grasp. This power makes training and education, possible.

HARMONY OF KNOWING, FEELING AND ACTION.

In developing and educating the child, the two factors mentioned are intrinsic—one is essential to the other, each loses its distinctive character when separated—hence one can not be said to be more important than the other. The result of the relationship entered into between the active spirit and its environments is consciousness. Consciousness is always complex; it is composed of the related phases—knowing, feeling, and action. Each of these evolves from a simple process into one of great complexity. Knowing passes progressively through the stages of sensation, perception, imagination, judgment, conception, and reason. At the same time the feeling side of consciousness develops from vague pleasure and pain to the complicated emotions and sentiments. Activity, too, progresses from impulsive movement to the marvelous power of attention and voluntary will. It must be remembered that consciousness cannot express itself in any other form than knowing, feeling, and action, and that no mental state can exist which does not embrace all three phases. However, one phase may occupy consciousness almost to the exclusion of the other two, and it is possible to develop the strength of a giant in one while the others are left dwarfs. Consciousness should be so cultivated that an equality is maintained among these factors. There should exist strong feeling in order that sympathy and love may develop, but this should not become a tempest of passion which the judgment cannot control. Activity should be exceedingly strong, so that the world's work may be done; but at the same time, it must not absorb consciousness, or the wells of feeling will dry, and the engine of action cease to move.

THE NEED OF TRAINING.

The problem before the parent is how to transform the instinctive activities of the child into the most effective consciousness, and at the same time preserve a just proportion among the three phases. On the one hand, the child must be given freedom that its activity may develop naturally, and not leave it servile or timid. On the other hand, this freedom must not be allowed to degenerate into license, or the child's whim will become its law of

action. Where to draw the line between freedom and restraint is a profound problem. Most parents vacillate between the two extremes; others adopt one or the other extreme. To adopt a rational policy in the training of the child, and to carry it out uniformly, is what everyone believes in, but which no one practices.

Observe how the average parent fluctuates in the treatment of his child. If everything goes well and the day is bright, if the parent's health is good, there will be sunshine in the home, and the child may have anything it desires. It will be petted, fondled, and indulged, and everybody and everything must yield to its whims and fancies. If the day is cloudy, and the parent unwell, a storm will arise in the household, accompanied by bluster and thunder, and the child's tears will furnish the shower. That day there will be no indulgence, no sugar on its piece of bread, no pie to eat, no freedom, no kisses. So long as the training of children changes as the weather, so long will variable and unreliable characters be produced.

The parent who has had to struggle with a hard environment, and who has been reared under a harsh regime, usually adopts a stern policy in the training of his child. This parent is likely to believe that the curiosity of his child is a species of mischief that needs checking, and that the self-activity which is struggling to realize itself is the sign of a perverse and evil nature, which must be crushed. He believes that the child has too much will, and that the will is a stubborn thing which must be broken. Some old-time maxims for the training of children have come down to us from parents of this class. "A child is made to be seen, not heard." "A child is a beautiful thing to look at, but a nuisance to live with." Similar to these are the old-time ideas that a child should have enough sense to keep its starched dress clean, and should know enough to fold its hands and sit quietly when company is present.

As the child grows older, he is made to "toe the line," he is not permitted "to go swimming" with the boys, and he is denied most of the joys which he craves. Time passes and the harsh discipline is increased, because the boy cannot help disobeying some commands; but the "rod and reproof" are relied upon to teach him wisdom. When he becomes a strapping youth, he is

without a will of his own, because he has never been allowed freedom of choice. He has no initiative; he needs to be commanded at every step; he is timid, servile, and cowardly. Some day, if he can pluck up enough courage, he will run away from home; and he will likely bring disgrace to himself, because of his excessive indulgence in everything denied him at home. He will get from the world just what he gives; and since he has no affection or willing service to bestow, he will receive pain and stingy reward for his labors. Unless society teaches him the lessons untaught at home, he will become a beggar or a criminal; and another soul will go to swell the list of unfortunates damned through unwise training.

Another parent is opposed to the use of any harsh means. His child must never be scolded or punished. The obstacles in its path will be carefully removed; it will be helped over every fence in its pathway. It will be shielded from every storm of life, and protected from every blast of fate. He attempts to make its life one long, sweet holiday. This parent is sympathetic, but he has scarcely tasted of the sweetmeats of life, so he resolves that his child shall always have a stick of candy in its mouth. He declares that his child shall never need to pass through the hardships he endured; for, thanks be to the Giver of all blessings, he is now well to do, and can provide his child with every comfort and blessing. His child will never need to work for a living; it will never need to soil its hands. Upon it is poured the affections of an overloving heart. The child will be petted and pampered and primped until it imagines the world was made for it alone, and that people exist expressly to minister to its imaginary needs. Could one of the choicest spirits that ever graced the courts of heaven develop into a worthy child under such conditions? When the child becomes older, what could she know of sacrifice or persistence? Where would she get a backbone stiff enough to bear the burdens of life? Where would she gain the strength to carry her skirts unsoiled above the mud of life? She has never endured pain: how then can she stand sorrow? She has never practiced restraint: how then could she have a will? In her vocabulary, freedom and license are synonyms; affection and desire mean the same, and in her soul selfishness rules where love should sit as

queen. The fires of the Inferno are kindled with such rubbish as she is made of.

FUNDAMENTAL PRINCIPLES.

What can be done to remedy this faulty training? First, the parent must understand child nature and its needs, and must have a knowledge of elementary psychology and physiology.

Second, he must understand the environment, and know how to use it to stimulate and direct the activity of the child.

Third, he must comprehend the fundamental principles that underlie correct government and training.

Fourth, he must be intelligent, loving, active, and well-balanced himself.

These requirements, except the third, have been treated briefly in the discussion above. Fundamental principles of child government and training with their practical application remain to be considered.

To the student of nature, nothing else is so impressive as the universality of her laws. Every herb brings forth its kind; every animal reproduces itself in its young. The earth attracts everything towards itself by a certain force, and is itself attracted by every other body, and according to the laws of motion and gravitation, it is held to the path of its orbit. In like manner, every other body in the universe is held in equilibrium. The energy in a piece of coal may be transformed into heat and light, but in the process nothing is created and nothing is destroyed. The energy of a waterfall may be utilized by the mill or dynamo, but in the exchange a perfect equality is preserved. For every cause there is an effect, and the one exactly balances the other. Change and transformation go on forever, yet there is no loss, no destruction. Everything works, nothing is idle. "Change is the only thing that does not change." Everything appears to be under the necessity of acting—struggling toward the realization of the purpose of its creation. Chance is nowhere to be found, and fate has no home in which to rear her children.

Running through the above is a unifying principle which may be stated as the law of balance or proportion. Nature seems to love equivalence. She is young still, and she delights to play

the game of seesaw. Leaving the physical world, and turning to the human, the same law is in operation; but with human beings, it is called justice. Should nature be more exacting with inanimate things than with human? Manifestly not, or her law of compensation would be violated. Consequently, nature punishes every violation, and blesses every observance of her law. If a law of health is broken, pain and suffering ensue. If the violation continues, a proportionate increase of punishment follows; but for every law obeyed, pleasure and strength are given. For every foolish act, the devil's fiddler must be paid, but for every righteous deed, the smile of heaven is bestowed.

Justice.

In the training of the child, justice is a fundamental principle that must be observed. The child must be taught that wrong action brings sorrow and pain, that right action brings pleasure and comfort. The sooner it learns that fire burns, the better. A few bumps and falls and cuts experienced early will protect it from serious injury later. The child must be granted plenty of freedom, so that the good and the bad effects of its actions may be quickly learned. It will then form an early judgment as to the meaning and worth of conduct, and its own experience will become its guide. At first, certainly, the parent's will and judgment must act for the child; but the shorter that period the better. Instead of shielding it from everything disagreeable, the parent should welcome the painful experiences necessary to teach the child wisdom. The overfond parent, who takes upon himself the sorrows and burdens of his child, and imagines that trouble and disappointment may be kept from its life, is not only unwise, but he cherishes a vain and foolish fantasy. No one can gain experience for another, each must learn wisdom for himself. Only by climbing the mountain of sorrow, is the summit of joy reached. The sweetest fruit grows on the topmost branches. The way to excellence is over the road of toil and hardship. "In the sweat of thy face shalt thou eat bread." The kingdom of heaven is reached after passing through the shadows of death.

If this necessary toil and sorrow were all of justice, life would be a stern and cheerless desert. But, happily, for all the

hardships experienced there is rich compensation; for every labor performed, sweet rest is given; for every obstacle overcome, power is attained; and for struggles and heartaches endured, peace and happiness come. The principle of justice still holds good. Labor brings its reward of health and plenty; idleness, its punishment of want and weakness. Good done to others returns in good to the doer, and every sacrifice becomes a hidden blessing. The imps of pain and toil are but angels in disguise. Let the parent teach his child that there is absolutely no escape from the consequences of its deeds. That no cave is deep enough to hide, and no darkness black enough to conceal a culprit from the vengeance of broken law. Nature is, therefore, the great disciplinarian. The parent should be sparing in his punishments, because he is likely to punish in anger, and to use means that are artificial and unnatural; but nature never chastises in anger, and her punishment is the logical sequence of the offense. To withhold from a child the natural consequences of its actions, good and bad, is to rob it of its birthright. What a mess of potage is served up by the average parent in the name of punishment! In one home, the child is deprived of its liberty, and is scolded and nagged at all the day. In another, it is slapped and beaten for the most trivial offenses; and in others, it is petted and wheedled and "soft-soaped" until its character is as inconstant as a weathercock. The result of such treatment is that the child grows up without any idea of the sacredness and awfulness of law. It comes to believe that in life, it can escape the results of its acts, just as it escaped merited punishment at the hands of its parents. What a multitude of promising children have lived to be damned, because their weak-kneed, soft-hearted parents failed to teach them the meaning of justice! The fires of hell are already kindled for the fool who says, "Somehow I'll escape!" "But," the milk-and-water parent will exclaim, "surely in this day of enlightenment you wouldn't punish a dear, innocent child corporally, would you?" What will nature do the "dear innocent" if it puts its finger into the flame or sets its clothing on fire? If it breaks a law of nature, or gets in the way of danger, does nature rush out hysterically, and snatch it out of the way? Well, then, let the parent be sensible; and if corporal punishment is the natural consequence of the bad deed,

let it be administered. Nature is never brutal, nor is she ever cowardly. "The rod and reproof give wisdom, but a child left to himself bringeth his mother to shame." Let the parent who would be kindest to his child adopt this motto: "Mercy must not rob Justice."

Love.

Justice is a beautiful maiden. Standing stern and impassive, with her sword in one hand and her balances in another, ready to execute judgment, she arouses profound respect and reverence. But it is said that she is without a heart, and that the milk of human sympathy has never warmed her breasts. She has never been in love with anybody, and nobody has ever been in love with her. Her consciousness has run to intellect, and the well of her feeling has gone dry; and while her duty is to preserve a balance, she herself is unbalanced. Justice says, "And if any mischief follow, then thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, and stripe for stripe." While no valid reason can be offered why justice should not claim her own—she certainly has a legal right to her pound of flesh—yet, in taking her own, she must not trespass on the rights of others. Consciousness contains feeling and action as well as judgment; and conduct concerns itself with mercy and love as well as justice. Therefore, in training and governing the child, while the demands of justice must never be ignored, yet the claims of the feeling phase of consciousness, whose children are sympathy, mercy and love, must also be regarded. Justice alone is cold and harsh, but when love, the eldest child of feeling, unites with her in rearing the child, then that balance is provided which is essential to harmonious development. Love, therefore, is the second principle required in the development and training of the child.

A child is a tender plant, and must be reared in a warm atmosphere. Who has not seen the buds shrink up and hide away from the cold breath of evening, but expand and reach out when the day comes to welcome the early warmth? And so, too, the petals of the rose close up from the frosty night, but open their rosy lips to kiss the morning sun. The child is just as sensible to

harshness and love. It is instinctively warm-hearted and loving, and it expands and develops under the smile of the parent, even as the flowers do in the warmth of the sun; but it shrinks and hides away from the scolding, cruel parent, as the flowers shrink from the frosty night. The affections must be appealed to and developed, or the child will become cold and unsympathetic. Why is it that many a loving child grows into a cold, selfish person? Evidently because the feeling phase of its consciousness has not developed. The instinct of affection may develop into love, or it may degenerate into selfishness. After a world of care and sacrifice in rearing a child, how sad that many a parent has to say with King Lear, "How sharper than a serpent's tooth it is to have a thankless child." Selfishness is the universal sin. The instinct of self-preservation encourages this evil. All the skill and knowledge and love of the parent are needed to develop instinctive affection upwards into love while inhibiting the downward tendency towards selfishness.

There are two kinds of love—one merely physical, which, like the love of Romeo and Juliet, expresses itself in a hug and a kiss. The other is a higher, spiritual love which manifests itself in service and self-sacrifice. This is typified in the love of Ruth for Naomi: "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God. Where thou diest, will I die, and there will I be buried. The Lord do so to me, and more also, if aught but death part thee and me." The parent who desires to know whether or not true affection is developing in his child must make this test: How much service will my child willingly render? How much self-sacrifice will it make? By training the child to little acts of service and sacrifice when it is in the affectionate mode, it will gradually develop that beautiful spirit, which is the sign of love. Especially is it the province of the mother to nourish the instinct of love in her child. Love is the mother's secret of power. It is the magnet hidden in her soul which attracts and holds the child safe from every evil influence. The great purpose of justice is to teach wisdom. Without the effects of his deeds falling upon his head, man could never have learned how to guide his conduct; he

could have made no progress, and, possibly, could not have survived in the struggle for existence. Justice must, therefore, always claim her own. She cannot be relenting and forgiving. Love, on the other hand, is sympathetic and forgiving. She takes the violator of law by the hand, and leads him back to a condition of harmony. She helps him to atone for broken law. Love reaches her consummation when she offers herself as a substitute for the one who has erred, and takes upon herself the punishment. Sacrificing herself for another, is, therefore, the highest act of love. The purpose of love, then, is to give hope and joy to others, to yield her own pleasure for the happiness of another, to teach that man does not live for himself alone; but that when one suffers, all are sad, and when one rejoices, all are happy. "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your soul."

(To be concluded in April number.)

A PRAYER.

(For the Improvement Era.)

O, my Father, thee I'm seeking,
From the morning until night;
Take me 'neath thy care and keeping,
Help me always to do right.

In the name of Christ, my Savior,
Ask I strength for every day;
That my feet may never wander
From the straight and narrow way.

Save me, Lord, from being stranded
On the rocks of unbelief;
Guide me, 'til I'm safely landed
Far beyond that treach'rous reef.

GRACE INGLES FROST.

Salt Lake City, Utah.

IS THERE POWER IN PRAYER?

BY JAMES H. MARTINEAU.

As a practical answer to the above question, let me relate an episode of the persecution of the Latter-day Saints in Missouri, as related to me by a chief actor therein—a man whose word, to all who know him, is unquestioned, and a man whose integrity, from the days of Kirtland to the present time, is unimpeachable—Patriarch Benjamin F. Johnson—a resident of Mesa, Arizona. It is not in any degree a fancy sketch, but a simple record of one of many scenes, similar in some respects, which occurred during that terrible persecution.

During the reign of terror in those days, Johnson, then a young man of about twenty years, was captured by a detachment of soldiers, (which, as history records, were a part of a military mob sworn to carry into effect the governor's orders to exterminate the "Mormons") and when brought into camp narrowly escaped death at their hands; but was reserved for a mock trial by court-martial, and thus preserved from instant death. He was kept under a military guard instructed to kill him upon the least indication of an attempt to escape. The guard quarters was simply an open campfire in the woods, without shelter of any kind from storm or piercing wintry blast; the guards were protected from cold at night by a huge campfire and by bedding plundered from defenseless settlers, before their dwellings were burned in their presence. But the prisoner was not given the slightest protection against the cold at night, not even a horse blanket to spread upon the frozen, snowy ground, his only couch being some brush spread near the campfire. While the guard feasted upon chickens, turkeys, and stolen beef, he was not given a single morsel to eat, and when he asked for something, the reply was, "Starve! that's good

enough for ye!" and he must have done so, had not the negro cook been pitiful; he, when he could without detection, gave him some of the remnants, saying, "Marse, here's jest a few bites—don't let 'em see you eat it."

Thus was he kept during eight days and nights, half starved and half frozen at times, continually threatened with death, in various horrid forms, and often assured that on the morrow he would be killed for "treason" to the government which he loved.

Among his guards was the miscreant who had killed the old revolutionary soldier, with a corn cutter, at the Haun's Mill massacre. This weapon he carried about, its blade still stained with the old man's blood, to which he pointed with pride, boasting that he would yet stain it a deeper red "with the blood of some other d—d 'Mormon.'" On one occasion he threatened Johnson with it, making passes with it as if to cut him down, the while uttering fearful imprecations.

The prisoner was made to carry wood for the campfire, the guards piling it upon him until he was scarcely able to walk, until at last, in desperation, he threw his load down and declared they might kill him, but he would carry no more. With oaths they did threaten to kill him on the spot, he of the corn cutter claiming first blood; but the timely appearance of an officer saved his life. Being told that the prisoner refused to carry wood for the campfire, he ordered the guards to carry it themselves in future, or go without. Thus among the mob was found a friend in a man worthy the name. And many of the regular officers were men of this character, not being selected by the mob.

Upon another occasion one of the troops came to him, rifle in hand, and told him to give up his religion or die on the spot, at the same time leveling his gun upon him, only a few feet distant. The prisoner refusing, the ruffian pulled the trigger, but the gun missed fire. Cursing fearfully, and saying that in all the years he had used the rifle it had never before missed fire, he again tried to discharge it, but with the same result. Swearing he would kill his intended victim, he carefully examined and fixed the gun lock, and again took aim at the young man who still sat upon the log, and again the charge failed to explode. The wretch then swore he would fix his gun, and walked a few yards away and again at-

tempted to discharge it. This time the charge *did* explode; the gun bursted, killing its owner on the spot. And such were the tests of his integrity which the young man was compelled alone to endure.

"But," says the reader, "where, in this narrative, does *prayer* come in?" We will see. Another actor enters upon the scene; a young girl, who, filled with pity for the prisoner, and fearing, like her friends, that he might be slain, actively interested herself in his behalf, and through her efforts, and the overruling providence of heaven, came relief to the sorely beset young man. Filled with that divine pity so natural to the daughters of Eve, she went among the Saints, asking them to meet together at the school house and supplicate the Lord to preserve the prisoner, not only from death, but from the greater evil, that through fear of death he might become a possible traitor to his brethren.

Her efforts were successful. Men and women repaired to the appointed place, and in fervent prayer asked God that the young man might escape or be released. No sooner did one prayer cease than another commenced; and thus, without intermission, a continuous supplication ascended to heaven, hour after hour, all that day and the following night; some going home when necessary, while others returned to re-engage in supplication. Their prayers were heard and answered.

At midnight, the general had the prisoner brought to his tent, and, dismissing every attendant, said to him: "Young man, I have brought you here to give you a chance for your life; why, I can hardly say; but I wish to save you. Give up affiliation with the 'Mormons,' and I will set you free. I am rich, and will provide for you as a son. Feel free to do this, for we have determined to make an end of 'Mormonism.' We have the power, and we will do it. If you refuse, you must die, for my men are determined to kill you; and they will do so in spite of me—you will not live through another day."

Johnson replied that he would rather die than give up his religion. All must die at some time, and a few years sooner or later would be of little consequence.

The general looked at him in wonder, and said: "Young man, I admire your courage; I will do the best I can for you. You shall

be conducted beyond our lines, set free, and you may escape if you can. Dare you risk it?"

The answer was affirmative; a small bag of parched corn was given him, he was conducted to a deserted cabin, left alone—and he was free. Prayer had been heard in his behalf, and granted.

When his escape was discovered in the morning, great was the commotion and violent the denunciations showered upon his luckless guard, whose negligence had thwarted the bloody designs, as they supposed—he who freed him, of course, keeping his own counsel.

Yes; he was free from his guards, but in what a position! Alone in the wintry forest, without a blanket, but little food, and no gun to procure any game. Nothing but a pocket knife and flint and steel to make a fire at night; his situation was enough to appal the stoutest heart. But he did not despair, though he could not go to the settlement to procure anything to help his case. The enemy would surely visit and search it thoroughly. His only course must be to reach Far West, several days' journey distant; and this he did, suffering much with cold, fatigue and hunger on the way.

But he could not remain in safety here; the troops were scouring all the country, swearing to kill Johnson upon sight; and after a few hours' rest, he and another proscribed "Mormon" left Far West, a little before dawn, and began a tramp of more than a hundred miles to Fort Leavenworth. This time he and his companion were a little better provided than at first; Lyman Sherman and his wife Dulcina, the sister of Johnson, gave to each an old quilt from their scanty store, and a few corn meal pones; and thus on foot, often hiding by day and traveling by night, wading often through sloughs of snow and water, and suffering great hardship, they reached Fort Leavenworth, and were kindly received, with promises of protection from further mob violence.

And now, who was the young girl whose efforts for the relief of Johnson were so signally successful? No other than our beloved sister, familiarly and so lovingly known as "Aunt Zina," who, until a short time ago, was President of the Relief Societies of the Church; and who, thus early in life, evinced that faith, integrity, and exalted character which illustrated her entire life.

Logan, Utah.

MAN PROPOSES.*

BY SUSAN YOUNG GATES.

The dining room was flooded with the soft sunshine of a September afternoon. Everything was in exquisite order. From the plaster casts and vase on the mantel, to the last leaf on the palm which stood in the sweep of the western bay-end windows, there reigned order, cleanliness and peace.

Both parlor and dining room were pretty rooms, and the few good rugs scattered about on the waxed floors, with the few fine engravings on the pale, cream-tinted walls, gave evidence of taste, means, and some culture.

The white-robed, dark-haired girl, who stood in the window of the dining room arranging some flame-colored nasturtiums in a glass bowl, was the sweet, living expression of the daintiness about her.

"Mary, do you expect company this afternoon?" asked her mother, who sat by, watching with some sadness the subdued excitement manifested in the girl's actions.

"Oh, I don't know, mother. Yes; suppose I do. Either Burt or Harry will come over, I suppose, and maybe both."

A little frown gathered on the brow, and a proud expression clouded the beauty of the brown eyes.

*Asked what the moral of this story is, the author said, "It has none. It is just an incident from real life." But since it would not have found space in the ERA without having a moral in it, it is plain the author is mistaken. The ERA will be glad to receive suggestions from any young man, as to what the moral is. We will print the best.—EDITOR.

The mother rocked quietly for a few moments, and then, as the girl was still silent, she said:

"Mary, do you think you are doing right?"

"Oh, mother! how can you? Don't you see I am tormented with the whole thing, till life is a burden? And why don't you help me? Why do you make it harder?"

"Well, I am sure," answered Mrs. Graham, somewhat petulantly. "I don't know what I've done to make you fly at me like that. To be sure, I think you ought to decide which of the young men you want, and not keep them both hanging on a string. I don't see how it is that my girls have any number of beaux bothering about, while we are always having it preached that there are so many girls who cannot get husbands?"

The look on the good lady's face proclaimed sufficiently the pride she felt in the fact, however much wonderment it might cause her.

But there was no trace of felicitation on the pretty features of her daughter. Only an anxiety that verged closely on despair.

"Oh, it's all such a tangle," she cried piteously, while the tears which had been filling the dark eyes now flowed over her cheeks. "Both Burt and Harry are model young men; both are returned missionaries, and both are gentlemen, and, above all, true Latter-day Saints. I am sure I could love either, if I only allowed myself to, but I don't know; I can't find out which is the right one."

"Well, it's the most ridiculous thing I ever heard of in my life. I can't understand you modern girls. You get such exalted notions. When I was a girl, we didn't think about higher education and æsthetic culture. We just went out with our beaux, fell in love when Mr. Right came along, and got married."

"Yes, I should say so," answered the girl, a gleam of mingled amusement and scorn drying the tears in her eyes. "You were young ladies at twelve, and married and settled down at sixteen."

"Yes, indeed we were," asserted her mother with some spirit, "and we made satisfied, healthy, stay-at-home wives, and managed to bring up a whole family of girls like you. I have yet to see any great improvement in the homes, the wives, or the babies, which are shown to us nowadays."

"That's true," answered the girl ruefully. "We may be a bit more intellectual than were our mothers, but I'm sure we are not as intelligent nor as great."

Softened at once by the generous admission of her daughter, Mrs. Graham rose to leave the room, but said, as she opened the door:

"I am sorry for you, Mary; but all I can say, my dear, is what I have always said, try to do what's right. It looks as though Rose Lewis was in as great a stew as you are."

"Well, yes. Only Rose is a different kind of a girl; she has a good time, and lets the other fellow worry about it. I wish I could take things as easy as that."

Hardly had her mother returned ere the door bell rang, and a young man with a lithe, tall form, a firm, decisive manner, and a clear-cut, keenly intellectual face, which barely escaped being handsome, entered the parlor.

Mary felt a thrill of strong, powerful vitality, which emanated from the close hand clasp, and what with the strain of indecision, coupled with several almost sleepless nights, she was shaken to the heart with conflicting emotions.

Burt Lawrence walked to the window, after the few words of greeting, and then, as the girl stood several feet away, both of them overwhelmed with a nervous excitement that was much nearer pain than pleasure, he turned abruptly and said:

"Mary, I want to talk with you alone. May I?"

She nodded assent; he quickly drew the folding doors together, and came to where she had sunk down on the couch, too breathless to do aught but wonder.

"Mary, dear," he said, softly, for with his trained eye and his quick sympathy, he saw the unnerved condition of the girl before him, "I don't want to annoy you, nor to weary you: I have been very patient, and I am not egotistical in saying that I have waited long on your good pleasure, and have borne as much mental stress as a fellow can well bear. You know I love you, dear; no need of saying so; you know it, don't you?"

The girl before him nodded her head, speechless, and clasped her small, nervous hands a little closer.

"I have just let things drift until now; but I don't see any use

in mincing matters. Harry Thurston, he's a splendid fellow; a much better man than I am, and you will get a husband worthy of you. I have come, Mary, for you to make your final decision."

The dark eyes of the girl closed, as if in a swift mental spasm. If there was possible to her distracted mind a thought, it was a dumb dissent to his reference to his rival. Just now she had forgotten Harry Thurston, good and noble as he was, and, in her present mood, his name jarred on her senses.

The young man saw the effect of his words, and, scarcely understanding the cause, began pacing up and down the room, while the girl silently buried her head in the pillows, her whole form shaking with suppressed excitement.

At last, finding that he could get no word of response, he said, recklessly:

"Mary, you may not know it, but you make me feel like a brute. I have suffered so much in the last week, that I concluded I could bear it no longer. I intended to come to you and simply tell you that I would step aside without another effort, and give Harry the full liberty he so well deserves. But when I see you are suffering, too, and because of my own blundering stupidity, why, Mary girl, can't you understand, it's driving me wild?"

He stood over her, with both his hands clinched, gazing with agonized eyes at the dark tresses he must not touch, at the quivering form which his longing arms must never grasp, and with a stifled groan he said, hoarsely:

"I beg of you, Mary, end this. Indeed, you must, you shall."

The fine nostrils quivered as if with a final breath of resolve, and the slender, manly form drew to its full height.

He walked quickly but quietly towards the door, and as he stood with his hand upon the lock, he said:

"Mary, I shall take my train for my distant southern home. May God bless both Harry—and you."

His hand was upon the door, and in that swift moment he had crossed the portal of life's desire and had relinquished love and hope. But a hand was put out to him, and in a moment he had crossed the room and was kneeling beside the couch.

There were no words spoken, only the tender clasp of the arm about her, and the sky gradually lifted and allowed him one

look into the brown eyes ere the dark head sank on his shoulder.

"It isn't sympathy, is it dear?" he asked, putting his hand under her chin, and forcing her to look up into his glorified eyes.

"Is it?" he asked, almost doubtful.

"No," she breathed softly.

"What is it, then, sweetheart?"

And as she still hesitated, he insisted with the note of masterfulness in his voice, which was so new in him with her—that gentle, firm note which is so thrillingly compulsive to any woman from the man she truly loves,

"What is it, Mary?"

"It is—it is—just love! Only—" and again the head sank on his shoulder.

But he was still insistent.

"Only what, sweetheart? Yes, you must satisfy me, now; there must be no 'ifs' nor 'onlys.' "

"Only—well, it's love," and she caught her breath; "only, you know, I didn't know it till now!"

With supreme content, and with a half-sigh, he whispered:

"Thank God! But, oh! what a sweetheart I have stolen from Harry!"

* * * * *

It was two weeks later, yet the soft September sun mellowed all the rooms of the Graham home with a richer golden tinge, and the *point d'esprit* curtains swayed softly with the gentle west wind.

Mary Graham sat in the low rocker swaying softly to and fro while she talked earnestly with her lover's friend and her friend's lover, Joseph Combes.

"Do you know, I think some girls need to have their minds made up for them."

They were evidently deep in a discussion, and the little lady's slender hand emphasized her remarks with various and delightful gestures; that an unaccustomed diamond ring sparkled on the engagement finger furnished no reason why the graceful member itself should not be flourished at will to point a moral or adorn her remarks. And so the discussion proceeded.

The young man opposite to her was decidedly handsome; he

was not only good to look upon, he was likewise gifted with that subtle attraction we call magnetism, and he was, withal, endowed with eloquence and *finesse*; his was a thrifty temperament, cautious, reserved, yet full of a sweet, dignified kindness which won men as well as women, when he chose to exert his power. He was decidedly a rising young man, in the church as well as in the state; but how far he might rise depended on several things.

One of these things, he himself keenly realized, was the sort of wife he might acquire; for a wife that should fail to lose her own idle ambitions in the far more wifely and glorious ideal which his lofty aspirations and really noble character will justify, would certainly not be the wife for Joseph.

Therefore, the earnest discussion proceeded.

"You know, I myself suffered everything before I at last made up my mind, or rather before Burt made it up for me."

The attentive gaze of her companion encouraged her to proceed, for his splendid eyes were glowing with interest as she talked.

"Now, of course, Rose is not exactly like me, but she is a girl, anyway. And, as I say, girls don't know their own minds half the time. Did Burt tell you the awful time we had? Oh! I tell you it was something terrible."

"Yet Burt seems to have survived it all," the young man answered, with his sympathetic smile.

"Well anyway, if I were you, I'd just try it. Isn't a dear girl like Rose worth the effort? And in my case it was a decided success."

The young man arose with evident reluctance as he said:

"I wish I might stay longer. I must go, however. And you think it a safe experiment for me to make?" he added tentatively.

"Faint heart don't win girls now any quicker than it used to, my friend," said Mary sententiously.

"Ah, but you know there is as much to lose as there is to gain!"

"You could win any girl, if you only tried," declared the girl. And the young man blushed with delicious naivete at her earnest, yet inconsistent, praise.

However, the staid and sober young man found his mind co

tinually dwelling on the suggestions made to him, and no work nor study could drive from his mind the delicious possibilities of making up Rose Lewis' mind for her.

With unusual care, he prepared himself for an evening with his best girl, and his last girl.

Rose met him at her own hall door, and with her charming chatter beguiled his mind while she divested him of his hat and umbrella.

"How awfully dear of you to come away out here to help me to pass this miserable, rainy evening!"

Her delicate form was arrayed in a shining pink satin dress, and a priceless bertha of Duchesse lace veiled her beautiful neck, while the heavily ringed fingers fluttered here and there. My lady Rose was a lovely girl, with soft, tender features, and rather thin, scarlet lips which seemed made for kisses.

With the instinctive grace of a kitten, she curled up in a big chair, and leaned her brown head against its brilliant cushions, all unaware, no doubt, of the seductive picture she made.

Conversation never lagged when brilliant Rose was near; and so the weather, politics, and even ethics, in a very broad way, were rounded up, and each seemed a poem when its exposition rippled from the dewy mouth of the little lady.

Joseph sat entranced. His compelling eyes rested with fervor upon the sweet face near him, and a decided responsive thrill trickled all over the sensitive, nervous organism of my lady Rose.

There was a suppressed air of excitement about her usually calm admirer, and she wondered idly whether Joseph was going into active politics or the insurance business.

With gentle tact she drew him first to one subject and then to another.

Her mother appeared at the door and asked Rose if she would go up to her sick father a moment.

"Of course, mama dear. Is poor papa worse?"

"No, dear; only he wants you to write a note for him. I have lost my glasses."

With a parting excuse, and a laughing commendation of her precious "munsie" to the tender services of Joseph in her absence, the slender form trailed out of the parlor, and one could hear the

very high and peggy heels clatter daintily up the stairs, as their wearer tripped up to do her father's bidding.

"Rose is her father's pet, you know," said the good mother, after her daughter had disappeared.

"She is worthy of that, and indeed of all honor," gallantly remarked Joseph.

After some lively chat, in which Miss Rose naturally and conclusively formed the dominating feature, the young lady herself fluttered down stairs, and with her soft, purring sweep she embraced her mother's comely shoulders, and with loving pats conveyed her tenderly and skilfully to the foot of the stairs, all unconscious, no doubt, of the mingled delight and desire which the sight of her filial caresses aroused in the breast of Joseph.

"Such a good daughter must of necessity make an excellent wife," he said with great earnestness.

"Do you think so?" cooed her ladyship, as she once more settled herself down to luxurious content. "That's so sweet of you to say so; but, you know, husbands are not always as nice as parents, especially my darling daddy and munsie, mump, mump," she protested, naughtily.

Here was Joseph's chance. With a slight hesitation, he began his argument. Puss curled up cosily as it proceeded, and her sparkling eyes gave evidence of the intense interest this conversation was causing. Certainly this was a very new departure!

How handsome he looked, as his tall, graceful figure bent towards her with Joseph's own inimitable manner. With what eloquence did he plead his case.

The flower-like face so near him got upon his nerves, so to speak, and caused him to throw all his old-time caution to the winds.

For the first time in his life, Joseph had forgotten himself, and had loosed the tension of his magnificent self-control.

Now he is pleading the cause of the noble Sylvester, his rival, yet his life-long friend. With fervor he paints his splendid record, and points with pride to the young genius in whose favor he is about to abdicate—to dispossess if he can.

The misty eyes of the young lady opposite gleam in response

to his generous portrayal, and her sweet lips tremble with suppressed emotion.

With one grand gesture, Joseph solemnly declared that the hour—nay, the moment—had come in which her fateful decision must be made.

“My Rose of jessamine breath,” he quoted beautifully from the East Indian love song, “you must choose now between us. Can you decide? Nay, can you refuse to decide?”

“Oh, no!” softly breathed the dainty vision beside him. “I cannot refuse to decide. I am ready.”

“Love! And you decide? You choose—”

“Oh, yes, I have quite decided. I shall marry Sylvester, if I really ever marry anyone, you know!”

Salt Lake City, Utah.

HONOR THY FATHER AND THY MOTHER.

(*M. I. A. and Sunday School Song, for the IMPROVEMENT ERA.*)

Honor thy father, honor thy mother;
 Ever for thee do they labor and pray,
 While they reprove thee
 Still do they love thee,
 Yield them respect, and their counsels obey.

CHORUS.

That thy days may be long in the promised land,
 That thy Lord hath given thee,—
 Honor and cherish thy father and mother,—
 God gave this mandate forever to be.

Virtue shall crown thee, wisdom shall teach thee.
 As thou dost ever thy parents revere,

When thou dost meet them
Lovingly greet them,
Seeking their confidence, welfare and cheer.

Honor thy father, honor thy mother,
Ask their advice and its purposes learn,
Love shall caress thee,
Heaven shall bless thee,
Giving thee honors bestowed in return.

J L. TOWNSEND.

Payson, Utah.

SOME SAYINGS.

BY SAMUEL H. WELLS.

All things do *not* come to him who waits, but to him who *works*.

I challenge you to name one sin that man can commit, wherein he injures himself and himself alone.

Opportunities never make a man great. They only give him a chance to show the world what they really are.

Life and how to live,—this is the greatest problem that confronts man. In order to solve it successfully we must first solve another,—time and how to spend it.

Man lives but one of eternity's hours; then he dies and is forgotten by men; yet in the eternal books above is written, by the hand of a holy angel in language that will never fade neither grow dim with age, the tale of his mortal pilgrimage.

Mind is the thermometer 'of the human family; and as the thermometer registers the degrees of heat and cold, according to the temperature of the atmosphere surrounding it, so mind registers man's degree or station among his fellow men according to his mental capacity.

All men are self-made men. As he who sits on the pinnacle of fame, enthroned in the glory of his own intelligence, has raised himself to that position by his own efforts, so he whom we see behind prison bars, or groveling in the gutter in ignorance and shame, has made himself what he is by his own acts.

The bee that sips honey from the hive without gathering honey itself is considered a drone. Likewise, he who reads the volumes of history and philosophy, who uses the canals, roads and bridges, who worships in churches built by preceding generations, or in any way enjoys the fruits of their labors without contributing something himself to benefit future generations, is a drone in the social hive, and is guilty of robbing his own posterity.

No man is born great. Children are not born with strong physical or mental powers; they are born with power to achieve greatness, but this is only developed by individual effort.

If men follow their natural desires, they will not place themselves in the position necessary to develop the more noble, refined and God-like talents which they possess; for these talents are developed only in the rigid school of experience, sorrow and self-denial.

Salt Lake City, Utah.

A MOTHER'S LETTERS TO HER MISSIONARY SON.

EDITED BY SUSA YOUNG GATES.

II.—LETTER POSTED TO CHICAGO.

My dear son Daniel.—Your card written and posted the first day out has just reached us, and has been read many times. Father read it again and again to make sure there was nothing left out by me; of course, it was also taken by the whole family over to grandma's, and we talked, laughed, and guessed where you were then, and what you were doing. You are a very important person to us now, for you not only represent the Church, you also carry the name and honor of the whole family in your strong, young hand. If you do well you will not only reflect honor on the Church and your own self, but your parents also will share in that reflected light. This is not altogether just, for some youths who do ill have had as careful nurture and admonition as those who do well. It is true, your spirit is eternal, and had its identity and individuality before the world was; all that your parents have done or that any parents can do, has been and is to furnish good environments and the best opportunities for education possible to us and our conditions. The rest lies with you; and just or unjust, the world will censure or praise us, your parents, in proportion as you do well or ill. So now, dear herald of righteousness, go forward in peace, and remember the loved ones at home.

There are several small items I wish to mention: there was a little flurry at your starting on the train, and mother spoke rather

sharply to you because you were inclined to grumble about your not being able to take a sleeper. You are city-bred, my son, and have been reared in a comfortable home; and this fact may often be a drawback to you. Your father has spent so many nights on the far-off hills, alone, with but the bark of the coyotes for company and his saddle for a pillow, that he thought your velvet-cushioned seat was a splendid place for a night's rest. I, too, have lain many nights on the ground, in the early days of Utah, as we traveled to and fro; and I am glad, now, that I have had all such experiences. Never complain at circumstances; first, because it is useless; and, second, because they are provided especially for your trial and, therefore, for your development. I know you will not complain alone, but I want you to conquer the complaining thought, and thus establish a habit of cheerful acceptance of every day's trials and circumstances.

Under no other conditions can you so quickly learn other people's true characters as in traveling. So, too, you show plainly all your own homely virtues, as well as any faults which may be yours. Don't "grizzle!" When we were all in London attending the great International Council there, we went to the beautiful reception given by the Duchess of Sutherland. One of the sisters wanted to order the cab to come back for us at a certain time, but she was overruled. Result: at the close of the reception, everybody's carriage rolled up to that immense marble-pillared porch, and the "Marchioness of Chesterfield's carriage," "Countess Baltersea's carriage," "Miss Susan B. Anthony's carriage," and so on, were called out by the powdered, velvet-clad footmen, while our own party stood under the brilliant glare of the lights waiting and waiting until the very last before we could timidly ask if there were any cabs to be hired.

As we stood restlessly waiting for over an hour, the good lady whose suggestion, if followed, would have averted this disaster, remarked gloomily, from time to time, "I wish you folks had let me order the cab to come back." Sister M ———, who was one of the party, turned on her at last and said, somewhat sharply, "Don't 'grizzle'!"

Then she related this story: her husband was traveling with a party of English gentlemen, and, like the American that he was,

fretted if the trains were late, or if they were early, stewed and fussed over the trifling discomforts of traveling, all so augmented in Europe by the slow and tedious methods in vogue there. Finally one of the gentlemen turned to him and said in his slow emphatic way: "Don't 'grizzle,' Mr. M——! you spoil half the pleasure in life when you 'grizzle'!" So, don't "grizzle!"

If trains are late, or are missed; if you have to hurry or if you have to wait for hours; if you have too much food and have to throw it away, or too little and therefore have to buy some; if there are sleepers to be had or none; if your letters are posted or if they are not; no matter what may happen, don't "grizzle" nor grumble. Keep cool, calm, and, above all things, be obliging. If the crowd want to go one place, and your preference is for another, don't try to force them to go your way, nor "grizzle" all the time if you decide to go theirs, rather than to go off alone. One of the girls who was in London had a fur cape given to her by Sister M—— because she never "grizzled" when we were traveling. If we wanted to go to London Bridge, she was agreeable and didn't scold because we were not going to Westminster Abbey. If we wanted to sit on top of the bus, she agreed and didn't sit sulkily in the inside. So, be agreeable and obliging, even if you are never rewarded with a fur cape. Your good manners, good nature, and all your Christian qualities, will be tried while traveling, but be on your guard and remember you are a gentleman and the son of a gentleman.

Speaking of going "with the crowd" reminds me that you will be in Chicago, when you receive this letter. I presume you will go, first of all, to the headquarters of the mission there; the President will make you welcome, I am sure, and you will enjoy the little respite from car-travel. No doubt, you would like a bath while there; but be cautious how you trespass upon the hospitality of the brethren. Remember there are hundreds calling there, all as weary, as hungry, and as needy as you are. Soap costs money, towels must be washed, food paid for, stamps are expensive in the long run and some one must do the work. If you put them to any expense, leave at least money enough to pay for what you have used and eaten. Put yourself out to help the one who does the work, whether it be man or woman, and do be sure, my son, to

thank those who have obliged and served you. Even our Father in Heaven is displeased with us when we are ungrateful; and the least you can do, if you have had help and entertainment, is to thank your host or hostess, with your hearty hand-shake and your friendly good-bye. This, you know, is good manners, and good manners, after all, are but the expression of a good heart.

And then "the crowd" will all want to go out sight-seeing. I shall write to you at length on the matter of sight-seeing, but I want to mention it for a moment here; there are many things to be seen in a large city, and most of them are well worth the time and effort needed to see them. But sight-seeing is like any other branch of education: you can not learn all in one course in college, nor can you see all in one day's or month's visit to a great city. So, what will you do? Just as you would do if you were about to take a course in college; you would get a catalogue and carefully examine the courses offered, and then choose those studies best adapted to your needs and conditions. Therefore, read the little guide book to Chicago given you by your sister, and study carefully the sights most worth your visit. You may have a whole day in Chicago there. And there are picture galleries, the beautiful Lincoln park, high buildings, especially the Masonic Temple, great stores like Marshall Field's, a drive on the Lake Shore front, the magnificent Auditorium, and the great pork-packing establishments. No doubt most of the young men will vote to go to the pork-packing houses; some are farmers and stock-men, and the sight of such an immense industry is interesting, if not very entertaining. But as for you, throw all your influence in another direction. There is so much that is better to see, so many places that are of themselves a liberal education to visit, that I should begrudge your time spent so uselessly. You and I do not eat pork anyway, for we cannot forget the teachings of the Prophet Brigham Young and, therefore, we have very little interest in hogs, and, too, you and I both know that our brains can only harbor one thought at a time, and our memories receive but one impression; so we are anxious to have that thought and that image a pure and an elevating one. Do you recall the poet's admonition, "you may never pass that way again," so, make the best possible use of every hour spent in a large city. Now, again, you will say, "Well,

'the crowd' wanted to go there, mother!" All right, go. If you can't get them to see the better things, don't be sulky nor contrary, but go quietly along with the crowd. There is nothing bad or vicious in pork-packing, it is only wasted time to see it done. But there may come a time in your missionary life, when you cannot go with "the crowd." For the majority are not always right. As a rule, it is safe to go with the majority, but sometimes it becomes a real danger, and it is this learning to discriminate between people, things and circumstances, that gives you wisdom and discretion. Therefore, let this be a little guide to you: when the majority is led by those having proper authority, you are perfectly safe in following that lead. And speaking of authority, I will want to write you a whole letter on that subject; for you will have some trial and experiences in that, I am quite sure.

Arrangements will be made for your party to visit Niagara Falls, for Brother S——, at the President's office, is very kind and thoughtful about all such matters, and provides ample opportunities for all missionary parties to see the great sights, wherever possible. You will have to change depots at Buffalo, I presume, to get your local car which will take you from Buffalo to the Falls. You will also find a luncheon-stand there, but the food is very expensive at such places. It is much better for one of your party—and why not you—to go out and find a bakery where you can get some bread, butter, cakes and fruit. Don't be ashamed to do these things, nor to eat your improvised luncheon wherever it is allowable. If you are careful and neat in all your movements and in your eating, no matter what the food may be, nor where you may eat it, no one will fail to see that you are a gentleman. Then, when you get into a car, act as seemly and modest as you would at home. Always offer your seat to a lady, although this is not commonly done in the east nor in Europe; but God made men stronger than women, that men should protect and care for their dependent ones, and a woman is to be shielded and protected, whoever she may be. Don't spread out your things over two seats, if the car is at all full, and always be ready to give up graciously the vacant seat beside you to man or woman who may need it.

When you reach the Falls, cabmen and hackmen will loudly

call your attention and tell you how necessary it is for you to ride; but the Falls are not far away, and you can easily walk. Leave your valise at a check-stand, if you have not already done so, and go out to see one of the most magnificent wonders of the world. Don't try to buy trinkets or souvenirs. You must be careful of your money; but don't be too close, on the other hand. Don't try to stay too closely with "the crowd," when once in the park. Ap- point a time and place where you can all meet, and then separate, at least into groups of two or three; you will all enjoy it much better. Don't try to go under the Falls, as it is a snare and a delu- sion; but go down the toboggan train slide to the river below the Falls. Walk over the bridge to the Canada side, and expect to pay duty if you have been extravagant enough to buy trinkets over there and come back to the United States side. Sit down on some con- venient bridge or rock, and let the majesty and glory about you enter into your whole soul, until you feel drenched with its beauty, Don't talk too much nor race about, or you will lose half the pleasure and all of the detailed memory of the Falls. Let the image of that river plunging into seeming eternity bring to your heart the image of that great and mighty One who conceived and designed this earth and its glories. In that crushing, ceaseless roar, let the still, small voice whisper to you, "Peace, my soul, be still! God has created thee and me, and he holds us both in the hollow of his right hand!" This memory will come many times to soothe and calm your troubled spirit, with its deep significance and changeless power.

I will have a letter ready for you in Boston, where you take ship to sail the high seas. I have much to say, for am I not your mother?

The family are all well. Mattie has been up twice to see the girls; she was too modest to ask if we had received word from you, but I guessed her desire, and got out your card, and read it to her. She says they miss you in the M. I. A. I have no doubt she misses you. We all do; but you are out in battle array, and our soldier will not desert his flag, nor his country, nor his religion.

Always, your loving

MOTHER.

Salt Lake City, Utah.

RELATION OF INSPIRATION AND REVELATION TO CHURCH GOVERNMENT.*

BY B. H. ROBERTS.

Of late, the doctrines of the Church of Jesus Christ of Latter-day Saints have undergone a crucial test. Many principles fundamental to our faith have been the subject of investigation by a leading Senatorial committee, composed of men of superior ability, learning, and wide experience, who are adroit in questions of logic, and specially fitted, because of their legal knowledge, to pursue to ultimate analysis any question presented for their consideration. Before these men, the doctrines of the Church have been presented, discussed and analyzed.

But while such is the character of the committee, some of the elders of the Church, who have been called upon to state and interpret some of the principles of our faith, have been called upon without having time to prepare their replies, or weigh their words, thus being placed at a serious disadvantage. Their adroitness have seemingly led them through a labyrinth of questions in the hope of finally surprising them in some inconsistency. And yet, on the whole, the Church has reason to congratulate itself on the presentation of the doctrines, even under these circumstances; and it is not difficult to believe that the elders have been sustained in their answers by a spirit beyond their own wisdom.

* Synopsis of a discourse before the M. I. A. conference, Granite stake, January 15, 1905. Revised and corrected for the ERA, by the speaker.

However, it would be surprising if the opposition, in the course of so long an investigation, should not make inconsistencies appear in the answers of the brethren. I wish to call attention to some of these, for incidentally I have learned that some of the catch phrases coined in this investigation, are having more or less an evil influence upon the minds of our youth.

"SMART" SAYINGS.

For example: We believe in revelation from God to man; that through revelation to prophets, in this age of the world, a dispensation of the gospel has been restored; and that divine communication has been permanently established, so that the will of God may be made known to man. These are common-places to us, but seemed to be something wonderful to the investigating committee. In the course of the investigation of the subject of revelation, it was developed that a law revealed from God, before it became binding upon the Church, was submitted to the people in conference, and they voted to accept or reject it. Then this question was asked:

"Suppose a revelation is given to the Church, and the Church in conference assembled reject it by vote, what remains? Does it go for nothing?"

To which answer was made, in substance, that if the people rejected it, it would go for nothing for them—that is, so far as the people were concerned.

The senator then exclaimed: "A sort of veto power over the Lord!" and then there was laughter.

That is one of the catchy phrases which some of the youth of Zion are permitting themselves to be pleased with. A veto power on God! On further investigation we shall find that it is smart rather than profound.

Then again, when the subject of the manifesto (the instrument of 1890 through which plural marriages were discontinued) was under discussion, one of the brethren chanced to remark that he assisted in framing the document for publication, correcting the grammar, without changing the sense or meaning. Then another senator put the question:

"You mean to say, that in an inspired communication from"

the Almighty, the grammar was bad, was it? You corrected the grammar of the Almighty, did you?"

This also apparently appeals to the humor of some of our youth, and now and then one may hear something irreverently said about the absurdity of correcting the Almighty's grammar!

Again, one of the elders found it necessary to make a correction in one of his statements. Then he is pursued by one of the most adroit of the senators, who wants to know whether the elder is answering questions under the direction of the Lord, or merely in his human and uninspired capacity.

The elder replies:

I believe I shall answer the questions that are asked me here as the Spirit of the Lord directs me, and truthfully.

Senator—Do you mean to say that the Spirit of the Lord directs you in your answers here?

Elder—I believe so.

Senator—You believe so?

Elder—Yes, sir.

Senator—Then, in your belief, did the Spirit of the Lord direct you to make the answer which you just took back and said was a mistake?

(A pause and silence.) "Well, if you cannot answer it, I will not press it."

Previously, this senator had said to the elder: "Do you not think that in this hearing it behooves you to be a little careful of your answers, so that in so important a matter you do not have to take back in two or three minutes what you have said?"

This is spoken of, according to reports that reach me, as a severe reproof administered by a "worldling" to one who believed himself to be an inspired man, and more or less of comment is made upon this circumstance, as upon the others that I have named.

The above points place before us a few things that are said touching questions of considerable interest on the subject of revelation.

REVELATION, INSPIRATION AND COMMON CONSENT.

Let us first understand what revelation means: revelation is the name of that act by which God makes communication to men.

It may be made from God to man in various ways. God may speak in his own proper person for himself. That may be called perfect revelation, and it was in this way that the dispensation of the fulness of times began, when God the Father and Jesus the Christ stood revealed in the presence of Joseph Smith; when every veil was removed, and the glory of God extended throughout the forest in which the prophet had prayed; when he heard the Father speak to him as one friend speaks to another, saying: "Joseph, this is my beloved Son: hear him." Then followed a conversation with this second divine person, to whom he was so perfectly introduced, and from whom he received the light and knowledge that laid the foundation of this great latter-day work. There was no imperfection whatsoever in that revelation. It was complete, overwhelming, and the most remarkable revelation that God has deigned to give to the children of men.

Revelation may also come by the visitation of angels, as in the case where Moroni revealed the existence of the Book of Mormon; or through the operations of the Holy Spirit, as when Joseph was inspired to translate the Nephite record, and as when the servants of God are enlightened by the Holy Spirit to preach the gospel.

Inspiration is the name of that influence which operates upon the minds of men, under which they may be said to have divine guidance. Inspiration may be strong or weak. It may be so overwhelming in its character that the person for the time being loses largely his own individuality and becomes the mouthpiece of God—the organ through which the Divine speaks to the children of men. There exists all degrees of inspiration, from human intelligence and wisdom slightly influenced, up to that fulness of inspiration of which I have spoken. We testify as a people that in these various ways God speaks as well today as in ancient times, and we are his witnesses to this.

After revealing himself to Joseph Smith, the Lord finally told him, with reference to the organization of the Church, that he must call together the baptized members and submit to them the question whether or not they were willing that he and Oliver Cowdery should proceed to organize the Church of Christ, and whether

the people were willing to accept them as their spiritual leaders and teachers.

We may well marvel at such condescension of God; and yet when we come to analyze this, we learn that in this God only recognizes a great truth, and the dignity of his children, and acknowledges their rights and liberties. When he selected his prophet, to whom he first revealed himself, he chose whom he would and gave him the power of the apostleship; but when he was to effect an organization and exercise that authority upon others, then it must be with the consent of the others concerned, not otherwise. This is the principle of common consent, which the Lord respected at the organization of his Church, and which he still recognizes in its government.

The very title of our Church—the Church of Jesus Christ of Latter-day Saints—indicates that it is not only “the Church of Jesus Christ,” but also of the “Latter-day Saints.” It is Christ’s because he made it possible by his sacrifice, because it is the depository of his truth, because he has called it into existence, because he has given it a mission to proclaim the truth, and to perfect the lives of those who accept that truth; it is ours because we accept it of our own volition. God has conferred upon his Church and our Church the right of being governed by common consent of the members thereof. It is not a tyranny, nor an ecclesiastical hierarchy dominating the people and destroying individual liberty, as our friends the opposition have frequently declared. But now they are confronted with the fact that, so far from being a tyrannical institution, not only the officers but the very revelations of God are submitted to the people for their acceptance! And then they turn to the other extreme, and, astonished, exclaim: “Then you presume to have a veto power on God!”

Now, while the Church is one of God’s instrumentalities for making known the truth, we do not maintain that he is limited to this Church for such purposes, neither in time nor place. According to the Book of Mormon, God raises up wise men and prophets among all the children of men of their own tongue and nationality, speaking to them through means that they can all comprehend, not always giving a fulness of truth, such as is found in the gospel of Jesus Christ, but always such measure of truth as the peo-

ple are ready to receive. We hold that all great teachers are servants of God, inspired men appointed to instruct the children of God according to the condition in which they are found; therefore, it is not obnoxious to us to regard Confucius as a servant of God; nor Buddha as an inspired teacher of a measure of truth; nor the Arabian prophet as inspired who turned his people from worshiping idols to a truer conception of Deity. And so with the sages of Greece and Rome, and the Reformers of the early Protestant times.

With such a broad conception of God, and his treatment of his children in the matter of imparting divine truth to them, it is infamous for any man who knows anything of "Mormonism" to represent the Church of Jesus Christ of Latter-day Saints as being so narrow and bigoted as to believe that they legislate in their conferences in all spiritual matters for the whole world. When the Church votes upon the acceptance of any revelation, whether on doctrine or the appointment of officers, it acts for itself alone, and neither concerns, for praise or censure, people outside of the Church. It is merely the exercise of a right conferred upon the Church in the very inception of its organization, which granted it the right to accept or reject any rule or law that was suggested for its government. This law of common consent is in strict harmony with God's moral government of the world. Man is by nature a free moral agent, and that agency involves the liberty of violating the laws of God as well as the liberty of respecting them. If individuals reject the will of God, they will be rejected by him; and this applies also to the Church. What men may do in their individual capacity, the Church may do in its organized capacity with, of course, similar results to the institution; for if the time should come that the Church, in the exercise of those rights and that freedom which God in the beginning bestowed upon her, should persistently reject his word and his servants until she became corrupted, God would repudiate and disown her as his Church, just as he would reject and condemn a wicked man. But so far, the Church of Jesus Christ of Latter-day Saints has received as divine law the revelations and doctrines proposed to her by the prophets of God. But suppose a law is promulgated before the Latter-day Saints, and the Church, in the exercise of the liberty which

God has conferred upon them, reject it, the question is then asked, what remains?

The truth remains. The action of the Church has not affected it in the least. The truth remains just as true as if the Church had accepted it. Its action simply determines the relationship of the members to that truth; and if they reject it, the truth still remains; and it is my opinion that they would not make further progress until they accepted the rejected truth. The truth remains—that is the answer to the Senator's question, for, as one of our poets has said:

Though the heavens depart, and the earth's fountains burst,
Truth, the sum of existence, will weather the worst,
Eternal, unchanged, evermore.

THE QUESTION OF GRAMMAR.

Taking up the other question—that of correcting the Almighty's grammar. I have already shown that in a direct revelation from the Lord, there is no imperfection, but where the Almighty uses a man as an instrument, the manner in which that revelation is imparted to men may receive a certain human coloring from the prophet through whom it comes. We know this to be true, because the message delivered to Israel through Jeremiah, differs in style of phraseology from that delivered by Isaiah, Amos, or Ezekiel. The inspiration of the Lord need not destroy the personality of the man through whom it is made. The old story of the ray of sunlight and the prism will serve to illustrate my idea. When the light passes through the prism, it is changed from the single white ray to the various colors of which it is composed: blue, orange, red, green, etc ; the clearness and sharpness of these several rays depend upon the purity of the prisms through which the light is passed. So with the white ray of God's inspiration, falling upon different men, it receives different colorings or expressions through them, according to their own characteristics. Hence, each prophet preserves his identity, and Amos, Ezekiel, Moroni and Alma speak with their own individuality, though inspired by the same spirit. So, if it had pleased God, in his wisdom, to appoint the mission of translating the Book of Mormon to a

learned man, we would have had a translation of that book without blemish, so far as grammar is concerned; but it pleased him to appoint to that mission one who was not learned, and hence we find errors in grammar in the translation, like this: "Whoredoms is an abomination to the Lord." Marvelous! ungrammatical! a plural subject and a singular verb! But are you in doubt about the truth? Does it make the truth more forcible or real to say: "Whoredoms are an abomination to the Lord?" The essential thing in a revelation is the truth, and there is no doubt in this sentence about the truth which remains, whether we use *is* or *are*: Whoredoms are abhorrent to God, and that is the main thing. So we might multiply examples from the Book of Mormon, and from other sources, showing that any imperfection in mere utterance of a truth amounts to little or nothing. "He that hath my word, saith the Lord, let him speak my word faithfully, for what is the chaff to the wheat?"

So in this manifesto issued by President Woodruff. What if there were imperfect, or ungrammatical sentences in it? What does the world care about that, in the last analysis of it? The great thing in the instrument was, and the great truth that the Lord made known to the soul of Wilford Woodruff was, that it was necessary for the preservation of the Church, and the uninterrupted progress of her work, that plural marriages should be discontinued. Now, any expression containing that truth was all that was necessary. And so there is nothing of weight in the phrase "correcting the grammar of the Almighty." We do not correct his grammar. Perhaps the brethren made slight corrections in the grammar of Wilford Woodruff. The grammar may be the prophet's; the idea, the truth, is God's.

CONTINUITY OF INSPIRATION IN THE CHURCH.

Now as to the third point,—about men being constantly under the inspiration of the Holy Spirit, so that all they say and do is an inspiration of God, even the answering of questions.

There is nothing in the doctrines of the Church which makes it necessary to believe that, even of men who are high officials of the Church. Cases exist where men have been excommunicated for their discourses. They were certainly then not inspired. When

we consider the imperfections of men, their passions and prejudices, that mar the Spirit of God in them, happy is the man who can occasionally ascend to the spiritual heights of inspiration and commune with God! But the reader may recall the passage in the revelation which declares concerning the Priesthood:

And whatsoever they shall speak when moved upon by the Holy Ghost, shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation.

This is true, every word of it, when they speak as moved upon by the Holy Ghost. But how frequently when men speak, they fail to attune themselves to the divine influence, and so are unable to call it down into their souls to speak forth the words of life! They sometimes fail, but at times you and I have listened to their words when the white light of God's inspiration rested upon them, and we needed no man to tell us we were being taught of God by the power and influence of the Holy Ghost. But it is not always so, and, indeed, the Lord has revealed this truth also:

Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness;

For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in no wise lose their reward.

There may be said to be three classes of intelligence: 1st. The divine intelligence coming directly or indirectly from God through his Spirit; 2nd. The intelligent, everlasting ego, entity, or intelligence, in every man, native, self-existent, indestructible; 3rd. The influence of the adversary of men's souls, which sometimes dominates men, leading them into sin and darkness.

Coming into contact with these three inspirations, and having these intelligences to deal with, I am convinced that one of the essential requirements for our peace and welfare is to make ourselves competent to distinguish between the Spirit of God, the promptings of our own human intelligence, and the evil whisperings of the adversary of men's souls.

And meantime we should recognize the fact that we do many things by our own uninspired intelligence for the issues of which we are ourselves responsible. Moreover, the Lord desires that we

should seek to do good things on our own account as indicated in the revelation quoted. We are prompted by our native intelligence to perform most of the ordinary actions of life. But for the accomplishment of extraordinary duties, for the achievement of high purposes, the soul, conscious of its own limitations, reaches out for help, deep calls unto deep, the infinite in man seeks union with the infinite in God, and when necessary for the achievement of God's purposes, we believe that the Lord deigns to communicate his will to man. He will help men at need, but I think it improper to assign every word and every act of a man to an inspiration from the Lord. Were that the case, we would have to acknowledge ourselves as being wholly taken possession of by the Lord, being neither permitted to go to the right nor the left only as he guided us. There could then be no error made, nor blunder in judgment; free agency would be taken away, and the development of human intelligence prevented. Hence, I think it a reasonable conclusion to say that constant, never-varying inspiration is not a factor in the administration of the affairs of the Church; not even good men, no, not even though they be prophets or other high officials of the Church, are at all times and in all things inspired of God. It is only occasionally, and at need, that God comes to their aid.

That there have been unwise things done in the Church by good men, men susceptible at times to the inspiration of the Spirit of God, we may not question. Many instances in the history of the Church, through three quarters of a century, prove it, and it would be a solecism to say that God was the author of those unwise, not to say positively foolish, things that have been done. For these things men must stand responsible, not God.

It is well nigh as dangerous to claim too much for the inspiration of God, in the affairs of men, as it is to claim too little. By the first, men are led into superstition, and into blasphemously accrediting their own imperfect actions, their blunders, and possibly even their sins, to God; and by the second, they are apt to altogether eliminate the influence of God from human affairs; I pause in doubt as to which conclusion would be the worse.

WHAT THEN IS CERTAIN?

In view of these remarks, I can hear some in their hearts ask

—“How, then, shall we attain to certainty? How are we to know when men speak and act under divine inspiration, and when by their own unaided human intelligence? When God gave the world inspired apostles and prophets and had established a divine institution for the instruction and guidance of men, we had fondly hoped that at last doubt and uncertainty had been driven out of the minds of those who placed themselves under the tutorship of such teachers and such a divine institution as the Church of Christ; and that now we were placed in a position where an unerring finality might be attained on all questions involving human affairs and human conduct.” So indeed, good friends, you have in the Church of Christ a means of attaining finality in regard to all those questions that concern your salvation. There is and can be no questioning or doubting concerning the essential principles of the gospel of Christ taught by his Church. Here we stand on the solid rock, not on shifting sands. We can and do know the truth with reference to the matters that concern our salvation: and God in the dispensation of the fulness of times, wherein he has decreed the completion of his work with reference to the salvation of men and the redemption of the earth, will never permit man’s imperfections and unwisdom to thwart the accomplishment of his great purposes. In these things we stand absolutely secure. But with reference to matters involving merely questions of administration and policy in the Church; matters that do not involve the great and central truths of the Gospel—these afford a margin wherein all the human imperfections and limitations of man, even of prophets and apostles, may be displayed; that they, in common with the membership of the Church, may exercise their freedom and agency, standing responsible, blameable or praisable, accordingly as they acquit themselves well or ill in discharging those duties which devolve upon them. In this connection it should not be matter of surprise to any one that unwise things have been both said and done by some of the best men in the Church. On the contrary, it is matter of congratulation to the Church that so little unwisdom has been manifested by our brethren upon whom God has laid the heavy burdens of so great a work.

As to the matter of attaining certainty in human affairs, that is not to be expected. Is it indeed desirable? “Know ye not that

we walk by faith and not by sight," is the language of Paul to the Saints in his day. By which token I infer that we are placed in this earth-probation to pass through just such experiences as those to which we seem born heirs. Is it not in part the meaning of life that we are here under just such conditions as prevail, in order that we may learn the value of better things? Is not this very doubt of ours concerning the finality of things—finality which ever seems to elude our grasp—the means of our education? What mere automatons would we become, if we found truth machine-made and limited, that is to say, finite, instead of being, as we now find it, infinite and elusive, and attainable only as we beat it out on the anvil of our own experiences? Yet so far as men may be furnished with the means of attaining to certainty concerning the class of things of which we are speaking, the Saints of God are supplied with that means. Their obedience to the gospel brings to them the possession of the Holy Ghost, and it is "Mormon" doctrine that "by the power of the Holy Ghost we may know the truth of all things." (Moroni). This spirit takes of the things of God and makes them known to men. By his testimony we may know that the Lord is God, that Jesus is the Christ, that the gospel is the power of God unto salvation. By him bearing witness to our spirits we can recognize the truth, and know when men speak of themselves, and when they speak as moved upon by the Holy Spirit. But even with the possession of this Spirit to guide us into all truth, I pray you, nevertheless, not to look for finality in things, for you will look in vain. Intelligence, purity, truth, will always remain with us relative terms and also relative qualities. Ascend to what heights you may, ever beyond you will see other heights in respect of these things; and ever as you ascend, more heights will appear, and it is doubtful if we shall ever attain the absolute in respect of these qualities. Our joy will be the joy of approximating them, of attaining unto ever-increasing excellence, without attaining the absolute. It will be the joy of eternal progress.

TESTIMONY AND ADMONITION.

In conclusion, I desire to say that, in my experience in the Church, and I have had exceptional opportunities to know the

leaders both past and present, from their correspondence, and from association with them, I have found their private utterances in perfect harmony with the things they proclaimed publicly—I have found them in this respect pure gold. In view of these things, I declare to the youth of Zion and to the world: God has spoken in this age in which we live. He has revealed himself to the children of men, and has communicated a message to the world in what is called “Mormonism.” The Book of Mormon is true. The great revelations that underlie this latter day work are true. The revelations concerning the nature of God and man, in the Doctrine and Covenants, the revelations out of which has grown this organization which we call the Church of Christ of Latter-day Saints, are verities.

Following this testimony, I want to warn members of the Church against speaking lightly or slightly of sacred things, or of the servants of God. In nothing, perhaps, can you more offend God or grieve his Spirit. Have nothing to do, I pray you, with “smart” quips against the truth, however respectable their origin, or however popular or catchy their phraseology. I pray you give them no lodgement in your hearts. Remember, we live under the law of God.—Speak no evil of mine anointed; do my prophets no harm. And remember always that whatever the weakness and the imperfections of men may be, whatever weaknesses they may have manifested before the Church in the past, or may manifest before it in the future (for the end is not yet), their weaknesses and imperfections affect not the truth that God has revealed. The Lord will vindicate his truth, and at the last it will be found that,

’Tis no avail to bargain, sneer, and nod,
And shrug the shoulder for reply to God.

Remember also that ridicule is not argument; that a sneer, though it may not be susceptible of an answer, is no refutation of the truth; that though profane ribaldry may provoke a passing merriment, the profaner’s “laugh is a poor exchange for Deity offended.” I therefore admonish you, as a friend and brother, to stand aloof from all these things. Hold as sacred the truths of God; and hold in highest esteem, as indeed you may, those whom God has appointed to be his prophets, apostles and servants.

TOPICS OF MOMENT:

Monroe Doctrine and Santo Domingo.

By treaty stipulations entered into between the Executive Department of the United States and Santo Domingo, this country undertakes to act as receiver of that practically bankrupt little republic which is in the throes of almost constant revolution. The debt of Santo Domingo is estimated at \$30,000,000, an enormous sum for a country with such limited resources. The arrangement is that the United States shall take control of all ports of entry, and collect the import duties and pay over to that republic forty-five per cent for expenses of its own administration. The balance will be used to pay the expenses of collection, and the interest and principal upon the national debt. It will take a very long time to pay off Santo Domingo's debts, at that rate, so we shall stand as a sort of sponsor for many years to come, for its good behavior and orderly conduct. This is something new in the history of this country. It is a corollary to the Monroe Doctrine, and makes a decided departure in our foreign policy.

It will naturally be asked, what led to this step by our country, and what are the results likely to be? It will be remembered that only a few years ago the United States assented to the program of Great Britain and Germany by which these two nations by force of arms compelled Venezuela to submit to the collection at her ports of duties by which the debts of that republic, to these two empires and other creditors, could be paid. Before Venezuela finally acquiesced, a miniature war was carried on. During that time, some acts were committed by these great powers, especially Germany, that were considered harsh and unnecessary. Although it was perfectly understood here that no territorial pos-

sessions could be taken by both, or either, excitement nevertheless ran high in the United States.

Considerable feeling of bitterness was aroused against Germany; as that country had long been suspected of annexation ambitions toward South America, contrary to our determined stand on the Monroe doctrine. The tension was high in this country, and not a few thought it our duty to intervene in behalf of Venezuela, even at the risk of war. President Roosevelt has ever since felt the danger of allowing any of the great powers to enforce payment from any of the bankrupt American republics, or from any who wilfully refused to meet their just obligations to foreign creditors.

Santo Domingo was fast approaching the condition of Venezuela. The frequent revolutions in the former country gave excuse to the prevailing party to loot the treasury and disregard all obligations to pay its debts. President Morales had had a precarious struggle for supremacy; and, though he was victorious, he could not be sure of his following. It was an act of prudence, on his part, to enlist the support of the United States. Of course, we could not enter into an alliance with him, but we could undertake to collect the import duties and pay off the national indebtedness of the republic. We are compelled, therefore, to stand between him and the revolutionists that would overthrow the government, as well as between the republic and its creditors.

We must now be a party to questions of just claims held by creditors against Santo Domingo: questions that can be solved by arbitration. We shall have to curtail the expenses of the Dominican republic and see that it does not run into debt, until her present difficulties are adjusted; and by the time our mission is accomplished on the island, we shall, no doubt, regard Santo Domingo within the sphere of our influence. It is easier to get in than it will be to get out of her affairs.

How other Latin-American republics of the Western hemisphere will regard our move cannot yet be determined. Our policy will evidently create some unrest both in Bogota and Caracas, as Columbia and Venezuela are both in bad straits financially. We have, at any rate, embarked upon a new policy by which we are practically vouching for the good behavior and business integrity of all

countries that come within the Monroe doctrine. Europe will now look to us for the exercise of police powers in all Latin-American republics. They must be more careful about their exchequer, and be more vigilant in payment of their debts, or we shall be after them with the "big stick."

Again, successful revolutionists, for the time being, will follow Santo Domingo's policy, and throw themselves into our protection, especially when their foreign debt runs up to any considerable amount. Unless our southern republics want to fall within the sphere of our influence, they must pay their debts and keep the peace. Another mode of expansion, at least of our material influence, has begun. Its limitations cannot be foreseen. We disavow all intention of enlarging our domain at the expense of our neighbors. We are sincere in the disavowal. What our neighbors may ultimately force us to do is, of course, another question.

Europe will not be greatly concerned, unless, indeed, Germany will look askance. That Germany has long looked selfishly toward certain South American republics, is common knowledge; and Berlin was jubilant when we consented to the bombardment of Venezuelan ports by her and Great Britain. She plainly sees that such work did not please us, and that we do not intend to permit it again.

It is quite likely that by such means as we are adopting in Santo Domingo, we shall be able to introduce more of our wares into all republics over which the sphere of our influence may extend. That will not be greatly enjoyed by any European country. We may be led to exploit the resources of such republics to our own enrichment. These republics will furnish the adventurous of our nation sought-for opportunities to speculate in and exploit new countries. Our enormous wealth is leading us abroad, and the republics of the Western hemisphere will offer great fields for our commercial, agricultural, and manufacturing activities. Changes are coming rapidly, and they are of momentous import to the future of the United States.

Race Suicide and the Women's Clubs.

The Women's Society for Political Study, in New York, on

January 25, discussed the advisability of having anti-pauper legislation enacted that will restrict the propagation of the human family. The speakers expressed the belief that "such laws would furnish the solution of the child-labor question of over-crowded schools, and all other complaints that hang upon the rapid increase of children." Said one speaker: "We are wasting sympathy on people who surround themselves with large numbers of little ones when they cannot possibly feed them. Let the parents starve, if they bring paupers into the world."

When we consider the scarcity of children in the average American home, as we learn it from the reports of "baptisms" in the various Christian churches, and from other sources, this action is rather startling. The total number of "baptisms," in 1903, of infants, in seven of the fashionable churches of New York City, with a combined membership of 3,766, was only 36; while in the largest two leading congregations in the same city, with a combined membership of 4,539, the "baptisms" for the same period was but 57. These figures are taken from the official statements of the ministers of these separate congregations, and we may safely judge them to be quite close to the number of births among the members of these churches who all accept the sprinkling "baptism" of infants. Similar conditions are also reported by ministers of other churches throughout the United States.

At the Inter-Church Conference on Marriage and Divorce, held in Washington during the last week in January, President Roosevelt, addressing the assembly, said:

"One of the most unpleasant and dangerous features of our American life is the diminishing birth rate and the loosening of the marital tie among the old native American families. It goes without saying that, for the race as for the individual, no material prosperity, no business growth, no artistic or scientific development will count, if the race commits suicide. Therefore, I count myself fortunate in having the chance to work with you in this matter of vital importance to the national welfare."

The New York *Independent*, in this connection, remarks that the New Hampshire House of Representatives, which is the largest body of the kind in the United States, may be considered as fairly representative of the average citizenship of an average New Eng-

land commonwealth. "The entire legislature of the state," says the editor of that journal, "including the governor's council, comprises 418 men. A brief list of biographical sketches of these men, published in the *Manchester Union*, furnishes material for interesting observations relative to the enduring qualities of the old New England stock. A vast majority of these men are native born, more than two-thirds of them being descended from a long line of New England ancestors. Of these 418 men, the state has a right to expect at least 836 children, being two apiece. The actual number, however, is 684, or little more than a child and a half for each man. Of the whole number 355 are married, 275 are fathers, 80 are childless, and 63 are unmarried or widowed. Of the 275 fathers, 94 have one child each; 73 have two; 47 have three; 25 have four; 18 have five; 6 have six; 5 have seven; 2 have eight; 3 have nine, and 2 have ten each. Of the fathers of six children or more each, nearly two-thirds are of foreign birth, chiefly French-Canadian. If these foreign born representatives, therefore, were eliminated from the list, the showing would be still less favorable."

As long as people of wealth consider the ideal home one of luxury, ease, selfishness and pleasure, so long will the ideas of the modern women's clubs and the conditions above set forth prevail. Self-sacrifice, the exchange of poodles for children, love, affection, true religion, are some of the virtues that should be placed in the foundation of the ideal home, instead of the false notion of race suicide and selfishness.

March of Events in Russia.

Great changes are certainly awaiting Russia's immediate future. Since ninety-eight country gentlemen, presidents of Russian local zemstvos, met in a private flat in St. Petersburg, on the 19th of November last, to discuss important issues relating to the empire, sentiment has taken form and force never before known in the Czar's empire. Who were these men and what did they want? In the first place, most of them were men of title and distinction. They were recipients of numerous favors which the Czar might easily withdraw from their enjoyment; their allowance might be cut off; their titles might be revoked; and even

their liberty was endangered by the assumption on their part of any liberty to discuss the affairs of the empire. What they proposed to do has for centuries been regarded as treason of the blackest kind. A few years ago their request would have been met by immediate imprisonment, or exile to Siberia. Had they even met as late as last July, when Minister Von Plehve was in power, they would have met a stern rebuke, and with all the terrors his cruel regime could have struck to their hearts.

These men convened to submit to the Czar and his ministers demands for reform. They felt that the conditions of the people were unbearable; and although the crops were better than usual, the people were actually on the verge of starvation. In many of the central districts of Russia the average earnings are not more than nine or ten cents a day; and during the harvest season, while the wages are high, they do not amount to more than fifteen or sixteen cents per day. A spirit of discontent was growing, and these presidents of *zemstvos* were desirous of seeing means adopted to prevent the disintegrating forces of the empire. They were earnest-minded, patriotic, and would be helpful to the Czar. They were not radicals, but among the most conservative men of the country.

Prince Mirsky obtained the consent of the Czar to convene them in St. Petersburg, but he insisted on eliminating all political questions, which they stubbornly refused to allow. The prince then suggested that they meet in some provincial city, but to this suggestion they would not even yield, but did finally consent to carry on their discussions in secrecy, and to exclude all outsiders from their chambers, whereupon they were guaranteed from all interference from the police.

They were all agreed in their resolutions that the people were considered too much as children and treated as criminals without any hearing or the sacred right of defense. Men may be arrested by secret police, imprisoned, and even sent to Siberia without the privilege of being heard in their own behalf before a judiciary. The secret police of the Czar of Russia constitute an army of spies. Men do not know when they meet in a social way whether or not the following day they may be arrested and thrown into prison. Such conditions were becoming intolerable and they were

deplored by the whole body of presidents. On one subject, however, they were divided, and that was the necessity of a constitutional government. On a vote of the convention, 71 as against 27 were in favor of representative government.

In Russia, the war has never really been popular, and the Czar himself has never enjoyed the patriotic support of the intelligent and thinking classes. It is true that his influence as the head of the Greek church in Russia has been strong among the ignorant and the religious classes. The Russian people look upon the war as wholly unnecessary; and the continuous misfortunes of the army in Manchuria have increased the discontent. The people have learned that the treatment which the soldiers receive is most neglectful. Many of the wounded have lain for days upon the cold ground without medical treatment and the commonest kind of care, dying slowly in the most horrible agonies. The convalescent who are brought home were denied ordinary comforts, and their food was of such a scanty character as to give them a haggard and deathly appearance upon their arrival in Russia. These conditions have gradually leaked out and become known to the great masses of the people.

Again, the people have been constantly pleaded with, and by various measures of oppression have been compelled to make large contributions to the war fund, while the Czar and the coterie of royal family surrounding him have practically done nothing. They have given up none of their pleasures for the benefit of the sick and wounded.

The meeting of this congress of zemstvos enlarged the spirit of discontent throughout the empire. Working men in the cities were compelled to serve eleven hours a day in the factories owned in part, or altogether, by the government. They were dissatisfied with the conditions of labor, and felt the heavy hand of war resting upon them.

On the 21st of January, as previously noted in these columns, a delegation called upon Prince Mirsky and informed him of their intention of marching, as a body, to the Winter Palace of the Czar in order that they might lay before him a petition containing their grievances. The prince warned them that they would not be received, and they were urged to desist from their proposed dem-

onstration; but on the following day, Sunday, 22nd, some 12,500 working men, among whom were politicians and agitators, assembled in the famous Nevsky Prospect, and began their march under the leadership of Father Gapon, a priest, who was in full sympathy with the laboring classes. The petition which they would present to the Czar, the Little Father, asked, "(1) For equal political rights for all classes; (2) for freedom from search by the police; (3) for freedom of speech and religious belief; (4) for a determination by representative vote of the question whether or not the war with Japan should be stopped."

In this procession men took along with them their wives and children. They were met before they reached the palace by the soldiers, and ordered to disperse. Upon their failure to obey the command, a volley of blank cartridges was fired. The second order was given, and a refusal to make hasty compliance with it, resulted in a volley of bullets that wounded and killed many men, women, and children.

There has always been a semi-savage disposition on the part of Cossack soldiers to act hastily and cruelly upon all opponents, so that the punishment they are receiving at the present time at the hands of the Japanese in Manchuria is richly merited. As body guards, however, to the Czar, these Cossacks have little sympathy with the masses of the people, and would fire as quickly upon them as upon a foreign foe.

During the day, crowds of onlookers, drawn into the street out of a spirit of curiosity, were fired upon and killed. It is estimated that large numbers of the people were either killed or wounded during the massacre on that fatal Sunday.

The generally accepted explanation is that the Czar and his advisers determined by these drastic measures to strike such terror into the hearts of the people that they would desist from further demonstrations, but in this they were disappointed. Strikers left factories and carried on hostile demonstrations throughout the empire; and what must be more alarming to the Czar and his uncles is the manner in which the leading citizens of the empire, outside of the autocracy, favor some measure of governmental reform. Petitions come in from the municipal authorities of the leading cities, so that the movement has assumed an almost uni-

versal character. The needless massacre of so many people on that fatal Sunday has done much to shake the confidence of the Russian peasant who hitherto has been the Czar's greatest support.

In order that the internal troubles of Russia might be diverted, it was thought advisable to order an advance on the Japanese in Manchuria. This was done on January 26; Kuropatkin massed more than one hundred thousand men on the Japanese left, in order to take possession of Sandepas and make a road, if possible, around the left wing of the Japanese army. The attack was evidently hotly contested, as the Russians were driven back with great loss in a three-days' battle that cost the Japanese in killed and wounded five thousand men. The Russian loss must certainly have exceeded at least double that number. But the internal troubles are not averted, for on February 17, Grand Duke Sergius, the Czar's uncle and chief adviser, was assassinated, in Moscow, by a bomb thrown under his carriage; and other serious acts indicate the continuation of the revolution.

The fact that the war is looked upon with such universal disfavor by the Muscovites removes from those who would prosecute it to the bitter end, that popular support needed to assure any measure of success. During the early part of February, reports gained currency that the Czar would welcome some favorable opportunity to sue for peace, and later peace with Japan was earnestly discussed with his advisers. He would, however, like a single victory that would retrieve in some slight measure the lost military honor in the eyes of the world. He would like to save his face.

BIRD TIME.

(For the Improvement Era.)

South winds whisper through the woodlands,
In a sweet aeolian strain;
Wild birds flit around in beauty,
While they hear the soft refrain;
From the south-land comes the blue-bird,
Welcome herald of our springs,

Azure skies reflecting ever
In the hue upon his wings.

REFRAIN:

Carol, carol, pipe and warble,
While you make the welkin ring;
Wake the wild flowers from their slumber,
O bird harbingers of spring!

Now 'tis bird-time in the meadows,
And 'tis bird-time on the hills;
Songs of gladness fill the willows
Where the lark his chorus trills,
And the morning sun awakens
Into voice a minstrel throng,
With a fluting warbling chorus
Filling all the land with song.

Now the wild flowers hear the music,
Where beneath the soil they creep;
Over all the fields and forests
They awaken from their sleep;
And with bud and bloom they welcome
All the songsters to their bowers,
With the early spicy fragrance,
And the rich hues of their flowers.

Over yonder on the hillside
Where we oft our rambles take,
There are little buds and blossoms
That the birds can not awake:
Little wild flowers sweetly sleeping
With their spirits flown away;
Little ones whom God is keeping
Till the resurrection day.

REFRAIN:

Carol, carol, pipe and warble,
While you make the welkin ring,
But our tender little wild flowers
Heareth not, O birds of Spring!

Payson, Utah.

RUINS OF CENTRAL AMERICA.

With the study of this season's manual, the ruins of Central America have a special interest for members of the M. I. A. We present two characteristic cuts from John L. Stephen's work, showing the Palace at Palenque, and quote the following interesting description from volume 2, chapter 18:—

That the reader may know the character of the objects we had to interest us, I proceed to give a description of the building in which we lived, called the palace.

A front view of this building is given in the engraving. It does not, however, purport to be given with the same accuracy as the other drawings, the front being in a more ruined condition. It stands on an artificial elevation of an oblong form, forty feet high, three hundred and ten feet in front and rear, and two hundred and sixty feet on each side. This elevation was formerly faced with stone, which has been thrown down by the growth of trees, and its form is hardly distinguishable.

The building stands with its face to the east, and measures two hundred and twenty-eight feet front by one hundred and eighty feet deep. Its height is not more than twenty-five feet, and all around it had a broad projecting cornice of stone. The front contained fourteen doorways, about nine feet wide each, and the intervening piers are between six and seven feet wide. On the left (in approaching the palace) eight of the piers have fallen down, as has also the corner on the right, and the terrace underneath is cumbered with the ruins. But six piers remain entire, and the rest of the front is open. * * * *

The building was constructed of stone, with a mortar of lime and sand, and the whole front was covered with stucco and painted. The piers were ornamented with spirited figures in bas-relief. * * * On the top of one of these are three hieroglyphics sunk in the stucco. It is enclosed by a richly-ornamented border, about ten feet high and six wide, of which only a part now remains. The principal personage stands in an upright position and in profile, exhibiting an extraordinary facial angle of about forty-five degrees. The upper part of the head seems to



have been compressed and lengthened, perhaps by the same process employed upon the heads of the Choctaw and Flathead Indians of our own country. The head represents a different species from any now existing in that region of country; and supposing the statues to be images of living personages, or the creations of artists according to their ideas of perfect figures, they indicate a race of people now lost and unknown. The headdress is evidently a plume of feathers. Over the shoulders is a short covering decorated with studs, and a breastplate; part of the ornament of the girdle is broken; the tunic is probably a leopard's skin; and the whole dress no doubt exhibits the costume of this unknown people. He holds in his hand a staff or sceptre, and opposite his hands are the marks of three hieroglyphics, which have decayed or been broken off. At his feet are two naked figures seated cross-legged, and apparently suppliants. A fertile imagination might find many explanations for these strange figures, but no satisfactory interpretation presents itself to my mind. The stucco is of admirable consistency, and hard as stone. It was painted, and in different places about it we discovered the remains of red, blue, yellow, black and white.

The piers which are still standing contained other figures of the same general character, but which, unfortunately, are more mutilated, and from the declivity of the terrace it was difficult to set up the camera lucida in such a position as to draw them. The piers which are fallen were no doubt enriched with the same ornaments. Each one had some specific meaning, and the whole probably presented some allegory or history; and when entire and painted, the effect in ascending the terrace must have been imposing and beautiful.

The principal doorway is not distinguished by its size or by any superior ornament, but is only indicated by a range of broad stone steps leading up to it on the terrace. The doorways have no doors, nor are there the remains of any. Within, on each side, are three niches in the wall, about eight or ten inches square, with a cylindrical stone about two inches in diameter fixed upright, by which perhaps a door was secured. Along the cornice outside, projecting about a foot beyond the front, holes were drilled at intervals through the stone; and our impression was, that an immense cotton cloth, running the whole length of the building, perhaps painted in a style corresponding with the ornaments, was attached to this cornice, and raised and lowered like a curtain, according to the exigencies of sun and rain. Such a curtain is used now in front of the piazzas of some haciendas in Yucatan.

The tops of the doorways were all broken. They had evidently been square, and over every one were large niches in the wall on each side,

in which the lintels had been laid. These lintels had all fallen, and the stones above formed broken and natural arches. Underneath were heaps of rubbish, but there were no remains of lintels. If they had been single slabs of stone, some of them must have been visible and prominent; and we made up our minds that these lintels were of wood. We had no authority for this. It is not suggested either by Del Rio or Captain Dupaix, and perhaps we should not have ventured the conclusion but for the wooden lintel which we had seen over the doorway at Ocosingo, and by what we saw afterward in Yucatan, we were confirmed beyond all doubt in our opinion. I do not conceive, however, that this gives any conclusive data in regard to the age of the buildings. The wood, if such as we saw in the other places, would be very lasting; its decay must have been extremely slow, and centuries must have elapsed since it perished altogether.

The building has two parallel corridors running lengthwise on all four sides. In front these corridors are about nine feet wide, and extend the whole length of the building upward of two hundred feet. In the long wall that divides them there is but one door, which is opposite the principal door of entrance, and has a corresponding one on the other side, leading to a courtyard in the rear. The floors are of cement, as hard as the best seen in the remains of Roman baths and cisterns. The walls are about ten feet high, plastered and on each side of the principal entrance ornamented with medallions, of which the borders only remain; these, perhaps, contained the busts of the royal family. The separating-wall had apertures of about a foot, probably intended for purposes of ventilation. Some were of this form  and some of this , which have been called the Greek Cross and the Egyptian Tau, and made the subject of much learned speculation.

The builders were evidently ignorant of the principles of the arch, and the support was made by stones lapping over as they rose, as at Ocosingo, and among the Cyclopean remains in Greece and Italy. Along the top was a layer of flat stone, and the sides, being plastered, presented a flat surface. The long, unbroken corridors in front of the palace were probably intended for lords and gentlemen in waiting; or perhaps, in that beautiful position, which, before the forest grew up, must have commanded an extended view of a cultivated and inhabited plain, the king himself sat in it to receive the reports of his officers and to administer justice. Under our dominion, Juan occupied the front corridor as a kitchen, and the other was our sleeping apartment.

From the centre door of this corridor a range of stone steps thirty feet long leads to a rectangular courtyard, eighty feet long by seventy

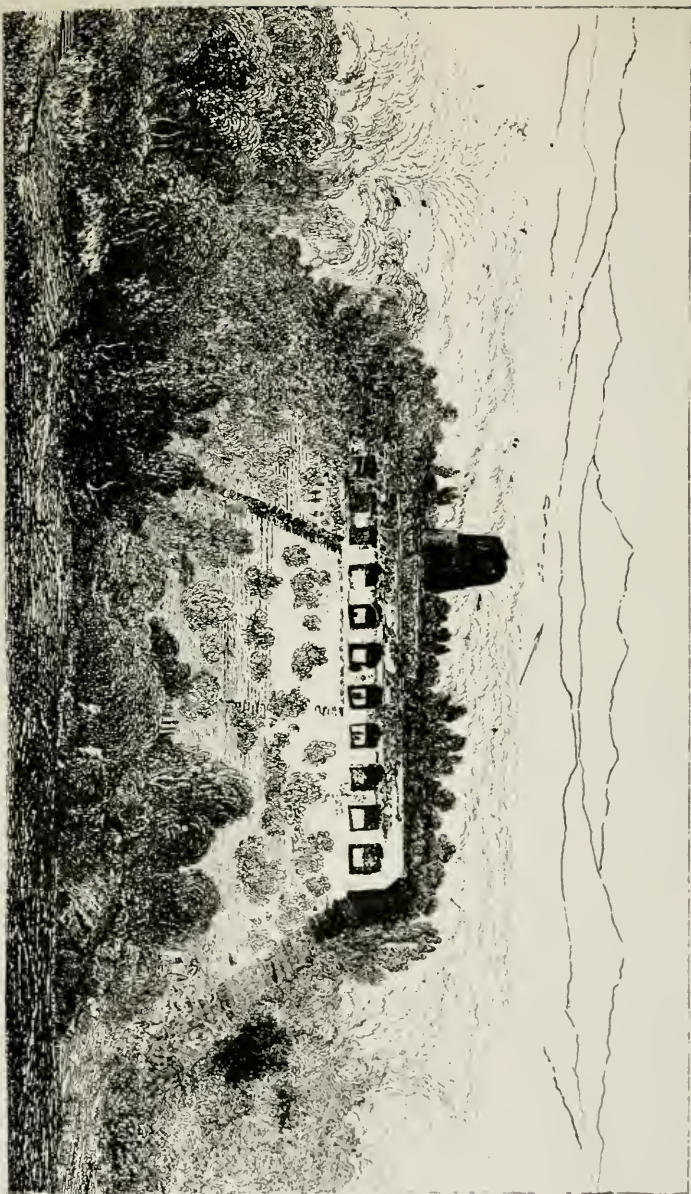
broad. On each side of the steps are grim and gigantic figures, carved on stone in basso-relievo, nine or ten feet high, and in a position slightly inclined backward from the end of the steps to the floor of the corridor.

* * * They are adorned with rich headdresses and necklaces, but their attitude is that of pain and trouble. The design and anatomical proportions of the figures are faulty, but there is a force of expression about them which shows the skill and conceptive power of the artist. When we first took possession of the palace this courtyard was encumbered with trees, so that we could hardly see across it, and it was so filled up with rubbish that we were obliged to make excavations of several feet before these figures could be drawn.

On each side of the courtyard the palace was divided into apartments, probably for sleeping. On the right the piers have all fallen down. On the left they are still standing, and ornamented with stucco figures. In the center apartment, in one of the holes before referred to of the arch, are the remains of a wooden pole about a foot long, which once stretched across, but the rest had decayed. It was the only piece of wood we found at Palenque, and we did not discover this until some time after we had made up our minds in regard to the wooden lintels over the doors. It was much worm-eaten, and probably in a few years not a vestige of it will be left.

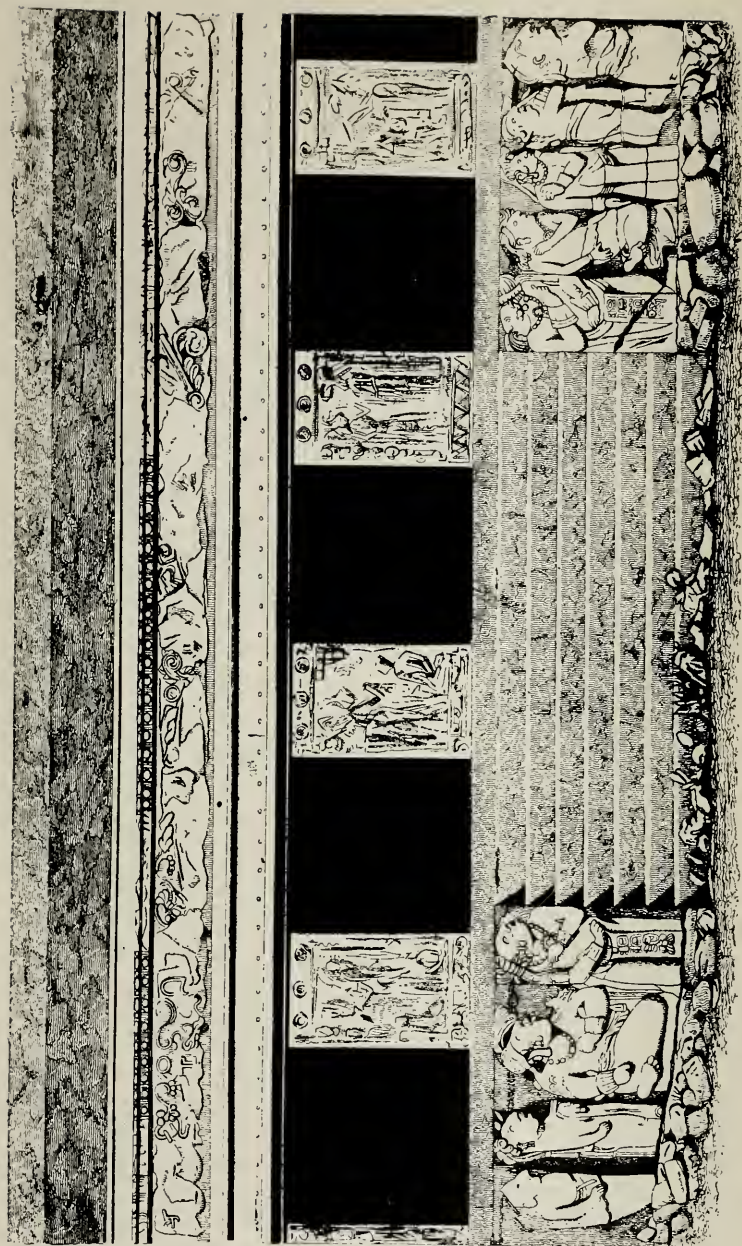
At the farther side of the courtyard was another flight of stone steps, corresponding with those in front, on each side of which are carved figures, and on the flat surfaces between are single cartouches of hieroglyphics. * * * *

The whole courtyard was overgrown with trees, and it was encumbered with ruins several feet high, so that the exact architectural arrangements could not be seen. Having our beds in the corridor adjoining, when we woke in the morning, and when we had finished the work of the day, we had it under our eyes. Every time we descended the steps the grim and mysterious figures stared us in the face and it became to us one of the most interesting parts of the ruins. We were exceedingly anxious to make excavations, clear out the mass of rubbish, and lay the whole platform bare; but this was impossible. It is probably paved with stone or cement, and from the profusion of ornaments in other parts, there is reason to believe that many curious and interesting specimens may be brought to light. This agreeable work is left for the future traveler who may go there better provided with men and materials, and with more knowledge of what he has to encounter, and, in my opinion, if he finds nothing new, the mere spectacle of the courtyard entire will repay him for the labor and expense of clearing it.



Stephen's Central America.

PALACE AT PALENQUE.



Stephen's Central America.

COURT YARD, PALACE AT PALENQUE, SHOWING GIGANTIC FIGURES.

EDITOR'S TABLE.

THE IDEAL HOME.

More and more it is realized that to succeed in the training of children, the home must be ideal in which they shall receive their primary impressions. Their education in practical religion, and in the principles of the gospel, may no more be left to chance than their development in grammar and mathematics, if we would have them proficient. Neither must it be left entirely to our public institutions—the schools and the auxiliary and priesthood organizations of the Church—no matter how excellent these may be. The home, which is the most important factor in ethical training, must bear its proper burden in this labor, to insure results that will reflect credit upon the community, and at the same time guarantee to the rising generation that legacy of thorough discipline to which they are entitled.

It is encouraging and commendable, therefore, to note, that Church workers are seeking to awaken parents to the importance of home influences in the training of children. It is in harmony with the commandments of the Lord to the Latter-day Saints, wherein they are instructed to teach their children faith in Jesus Christ, the Son of the living God, baptism, the gift of the Holy Ghost, to pray and to walk uprightly before the Lord.

I had the pleasure recently of attending a convention of Sunday School workers, and listening to the addresses of a number of speakers, who urged eloquently upon parents and children such practices as would enhance their progress toward ideal homes. Much was said about the ideal home. The remarks caused me to reflect, and I asked myself, What is an ideal home? For little among all that was said would tend to answer that question. It

became evident to my mind that there is great elasticity to the sentiment—ideal home. It was not clear what is meant by the term; at least, there are a variety of opinions upon the subject, judging as well from the remarks made, as from the homes that are to be seen about us. These opinions may differ almost as men differ in disposition.

Let me illustrate my meaning. Here is one ideal: an immense mansion, containing billiard hall, ball room, and every modern convenience and adjunct for pleasure and a good time. The man is dressed in costly raiment, cut in the latest fashion; his wife, clad in rich silks and satins, pets a poodle; the three are the family. Their home is childless—merely a social resort; and yet to them it is ideal, for their lives are spent in luxurious pleasure and social enjoyment.

But here is another: These people consider wealth the essential to a happy home. It is paramount, and without it there could be no ideal home. But they go a step further in the matter of family, and reach out beyond the poodle to one or two children. That is as great a burden as they care to bear. Aside from the nurture of these, their time is principally devoted to social enjoyment. They also go one step farther and believe in certain forms of religion, a feature entirely foreign to the first class, who neither feel the need of devotion, nor believe in the efficacy of any power but gold.

Then we may see yet a third class with their ideal: These enlarge upon the second somewhat and believe in more children, but the joy and responsibility of their training is delegated to nurses, servants and other employed help. The ambition of the husband and wife is to enjoy to the full every worldly pleasure—the luxuries and ease of life, foregoing its responsibilities and setting aside as of little or no consequence its spiritual essentials. Such is their ideal home.

Passing from the wealthy classes, there are the more modest homes, yet differing as largely in ideals. Men and women seek their ideals in various ways. Each has an ambition: to increase the acreage of the farm; to add fifty more animals to the herd; to build a house; to fence a farm; to secure a suburban home with the monthly savings; to have the home neat, tidy, well-furnished.

To these might be added a thousand other ambitions, all of which may be necessary, it is true, but still should scarcely be classed essentials to the ideal home. These classes generally have large families, but it can scarcely be truthfully said that the children constitute a part of their ideal. They are often left to themselves to seek their own companionships: their training, while not delegated to hired help, is largely left to chance; their likes and dislikes are seldom studied; they are permitted to form tastes and habits as they please; their religious education is gladly transferred from father and mother to the public workers and institutions. The ideal home of these people includes many good things, but among them is seldom the spiritual, the essential, training of their children by the parents.

Reflecting further, I thought, what then is an ideal home,—a model home such as it should be the ambition of the Latter-day Saints to build; such as a young man starting out in life should wish to erect for himself? And the answer came to me: It is one in which all worldly considerations are secondary. One in which the father is devoted to the family with which God has blessed him, counting them of first importance; and in which they, in turn, permit him to live in their hearts. One in which there is confidence, union, love, sacred devotion, between father and mother, and children and parents. One in which the mother takes every pleasure in her children supported by the father—all being moral, pure, God-fearing. As the tree is judged by its fruit, so also do we judge the home by the children. In the ideal home, true parents rear loving thoughtful children, loyal to the death, to father and mother and home! In it there is the religious spirit, for both parents and children have faith in God, and their practices are in conformity with that faith; the members are free from the vices and contaminations of the world, are pure in morals, having upright hearts beyond bribes and temptations, ranging high in the exalted standards of manhood and womanhood. Peace, order, and contentment reign in the hearts of the inmates, let them be rich or poor, in things material. There are no vain regrets; no expressions of discontent against father, from the boys and girls, in which they complain: "If we only had this or that, or were like this family or that, or could do like so and so!"—complaints that

have caused fathers many uncertain steps, dim eyes, restless nights and untold anxiety. In their place is the loving thoughtfulness to mother and father by which the boys and girls work with a will and a determination to carry some of the burden that the parents have staggered under these many years. There is the kiss for mother, the caress for father, the thought that they have sacrificed their own hopes and ambitions, their strength, even life itself to their children—there is gratitude in payment for all that has been given them!

In the ideal home, the soul is not starved, neither are the growth and expansion of the finer sentiments paralyzed, for the coarse and the sensual pleasures. The main aim is not to heap up material wealth, which generally draws further and further from the true, the ideal, the spiritual life; but it is rather to create soul-wealth, consciousness of noble achievement, an outflow of love and helpfulness.

It is not costly paintings, tapestries, priceless bric-a-brac, various ornaments, costly furniture, fields, herds, houses and lands, which constitute the ideal home, nor yet the social enjoyments and ease so tenaciously sought by many; but it is rather beauty of soul, cultivated, loving, faithful, true spirits; hands that help and hearts that sympathize, love that seeks not its own, thoughts and acts that touch our lives to finer issues—these lie at the foundation of the ideal home.

JOSEPH F. SMITH.

ANNUAL REPORTS.

Secretaries of M. I. A. are reminded that the end of the working year is close at hand, and that the date for their annual reports is near by. In this connection it is well to remember that the records should be so kept posted that as soon as the last meeting is held, a report can be made to the proper officers. Judging from the experience of the past, many secretaries are careless in preparing and completing their reports, and no end of trouble is therefore experienced by the stake officers in obtaining them. This should not be. Prepare your reports now; have them complete, and in the hands of the proper officers before you separate or the season, so that this matter may be off your mind. It is a good practice to finish work while it is still fresh in your memory. Let it not drag, and linger, and be forgotten.

NOTES.

A man feels larger every time he surmounts an obstacle which, perhaps, seemed insurmountable. There is a sense of added power in every victory, a feeling of enlargement at the very thought of overcoming.

Set yourself earnestly to see what you were made to do, and then set yourself earnestly to do it; and the loftier your purpose is, the more sure you will be to make the world richer with every enrichment of yourself.—*Phillips Brooks*.

Let young people know that the way to purity, character and honor is through reverence to God and his word, obedience to parents, devotion to the church, and patriotism to their country. Study the life of the Galilean to see these virtues in their simplicity and perfection.—*Epworth Era*.

When Patti was asked why she sang "Annie Laurie," "The Last Rose of Summer," "Home, Sweet Home," and the other old songs rather than anything new, she said: "The people demand the old songs. They prefer them to anything that is to be found in the grand operas. They reach the heart. That is the secret."

What boys will need when they become men is clean-cut, well balanced, well regulated minds, for after all it is the mind that rules. A man with a clean-cut, dependable mind is not going to permit his hands to do what they ought not to do, nor his feet to go where they ought not to go. A well educated man, other things being equal, draws a straighter line than does an ignorant man. A well educated man drives a straighter furrow with a plow than does an ignorant man. The more mental training you get the more masterful man you will become. Quit school now if you must, but know this, that when you do so you say to yourself, "I must run the chance of taking second or third place in the world's race. I quit school now in order to get into work more suited to my tastes, but in doing so I understand that I handicap myself forever."

I do not know, boys, of a single occupation in life in which an education will not improve your chances for success.—*American Boy*.

IN LIGHTER MOOD.

An old Scotchman said of a preacher "that he was invisible six days of the week and incomprehensible on the seventh."

An Oklahoma man has discovered that there were department stores in ancient Hebrew days. He quotes the fourteenth verse in the fourteenth chapter of Job: "All my appointed time will I wait, till my change come."

Teacher: "Willie, who was it that prompted you then? I heard some one whisper that date to you."

Willie: "Please, ma'am, I expect it was history repeatin' itself again."—*Tit-Bits*.

"Deed, Mistah Fommeh!" cried 'Rastus Johnsing, caught with the goods on in Mr. Fommeh's turkey coop: "deed, suh, I is n' a-stealin' dis yah bird,—I's a-takin' it in self defense. Hones' I is."

"Self-defense? What kind of a lie are you trying to tell me?"

"Please, suh, mah wife she say ef I doan' fotch home a tukkey she gwine ter break ebery bone in mah body. An' so I jes' 'bleeged ter protect mahse'f."—*Judge*.

Mothers in their training of children often find original ideas in the little ones that will out under some form or other. Thus, in *Harper's Weekly*, Mrs. Gertrude Atherton, the authoress, is quoted as telling of the tribulations of a friend in New York, who is the mother of a particularly mischievous boy of some seven years.

"One evening recently," says Mrs. Atherton, "when the mother was getting the boy ready for bed after what she termed 'a day of unmitigated outrageousness' on the part of her hopeful, she said to him:

"'Now when you say your prayers tonight, Richard, remember to ask God to make you a better boy. You have certainly been bad to-day.'"

Accordingly, the youngster began his petitions to the Almighty in the usual form. Before closing with the customary "Amen," he added, "And please, God, make me a better boy."

Then he paused a moment, and, to the utter consternation of the long-suffering mother, he concluded his prayer with unabated gravity:

"Nevertheless, not my will, oh, Lord, but thine be done."

OUR WORK.

GO THOU AND DO LIKEWISE.

There are thousands of the same opinion as our friends Macdonald and Harper, and to give these a hint on what to do, these letters are printed in full:

RANCH, KANE COUNTY, UTAH, January 17, 1905.

DEAR BROTHER—Enclosed please find \$2, renewal for another year's subscription for the ERA. It is O. K. No better reading to be found. Please send back numbers. With kindest regards, I am

Your brother,

G. D. MACDONALD.

OAKLEY, IDAHO, January 23, 1905.

TO THE ERA—Find enclosed \$2, for which send me the ERA for 1904-5. I have to confess there is something lacking in the home without it.

Respectfully,

WM. T. HARPER.

THE ERA IN THE FAR EAST.

This note from Elder Horace S. Ensign, president of the Japanese mission, to the ERA, is encouraging:

Am pleased to be able to tell you that we are making a little progress here, that our friends are legion, and that we have much for which we ought to be thankful.

I sent a copy of the December issue of the ERA to one of our members who understands English. When acknowledging receipt of same, he added this comment: "Your favor and magazine came duly to hand. I read it with very much pleasure and interest. I am particularly inspired in reading 'Bessie's Trust' and the 'Letter from Mary.' They taught me the good lesson and the good spirit of the gospel. A 'Cuban Funeral' is very interesting, too. I feel very thankful for your kindness.

"Sincerely your friend and brother,

"YOSHIRO OYAMA."

Elder Ensign encloses a very interesting article on conditions in Japan, which will appear in the next ERA.

EVENTS OF THE MONTH.

BY JOSEPH F. SMITH, JR.

Local—January, 1905.

SENATOR SMOOT'S CASE.—On Tuesday, December 20, 1904, the protestants in the case of Senator Smoot closed their side of the question, and on January 11, 1905, the defense began the examination of witnesses, which continued until the 25th, when the case closed, and the attorneys began their arguments, each side having five hours at their disposal. Briefs were later filed with the committee, by the attorneys, but as yet no report has been made to the Senate of the United States. On the 20th, Senator Smoot took the witness stand on his own behalf and created a favorable impression. Among the witnesses who testified for the defense were the following: Ex-Governor W. J. McConnell, of Idaho, F. H. Holzheimer, Frank Martin and James H. Bradley, of Idaho; from Utah, Judge J. W. N. Whitecotton, Hugh Dougall, Alonzo A. Noon, William Hatfield, Judge James A. Miner, Judge Elias A. Smith, William P. O'Meara, Judge C. W. Morse, Judge W. M. McCarty, Dr. A. S. Condon, Major Richard W. Young, E. D. R. Thompson, Charles DeMoisey, Frans S. Fernstrom, Charles P. Anderson, H. J. Haywood, Jens C. Nielsen, William Langton, Dr. James E. Talmage, Frank B. Stephens, J. U. Eldredge, Jr., and David Eccles.

UTAH HISTORICAL SOCIETY.—The eighth annual meeting of the Utah Historical Society was held in Salt Lake City, Monday, January 16. Officers for the year were chosen as follows: President, Orson F. Whitney; Mrs. I. C. Brown, vice-president; Jerrold R. Letcher, recording secretary; Alfaes Young, corresponding secretary. A board of control was also elected, consisting of E. W. Wilson, R. W. Young and C. S. Zane, to 1906; Spencer Clawson, J. T. Kingsbury and Moses Thatcher, to 1907, David McKay, Alice M. Horne and George Haverkamp, to 1908. A special committee was named to try to secure from the Legislature an appro-

pritation to enable the society properly to preserve the relics now belonging to it, and in securing others. The members of this committee are: Spencer Clawson, Matthonihah Thomas, Emeline B. Wells, James T. Hammond and Alice M. Horne.

DEATH OF ELDER HOKANSON.—On Tuesday, 17th, Elder William Edgar Hokanson, of Freedom, Wyoming, died at Louisville, Kentucky, where he was laboring as a missionary. He was the son of Ola and Ingar Hokanson, and was born in St. Charles, Bear Lake county, Idaho, February 22, 1877. On the 6th of September, 1885, he was baptized by Elder Lorenzo D. Yarsud, and on the 16th of February, 1904, was set apart for a mission to the Southern States by Elder George Reynolds. The particulars of Elder Hokanson's death have not been received.

SENATOR GEORGE SUTHERLAND.—On Tuesday, 17th, Hon. George Sutherland was formally elected by both branches of the Utah Legislature, as U. S. Senator, to succeed Senator Thomas Kearns, and on Wednesday, 18th, the result of the vote was declared in the joint session of the Legislature. Mr. Sutherland received the entire vote of the Republican members. The six Democrats voted for Judge William H. King.

BOUNTY FRAUDS IN UTAH.—About the middle of the month, the discovery was made in Salt Lake county, that a systematic method had been adopted by which a number of men were defrauding the state by presenting the skins of wild animals for bounties on which no bounty was due. An investigation was begun and the discovery made that some individuals were operating in other counties in this and also in some of the surrounding states. According to the law in Utah, when the hide of an animal on which there is a bounty, is presented to the officials, the ear should be punched to indicate that a warrant had been given. It was often the case that the holes punched were quite small, and these the enterprising swindlers would plug and then present the same hide in another county, or perhaps the same county, time and time again. But this is not the worst feature of this disgraceful proceeding. It appears that in Weber county, and also in Salt Lake county, where the greatest amount of this kind of work was carried on, the thieves had accomplices working in the offices where the bounty warrants were issued, who, at times, made out warrants for hides without examining them, and for hides that were never presented at all. In this way, several thousand dollars have been obtained from the state. Several arrests have been made, including one or two of the deputies, who apparently engaged in this fraudulent work and were guilty of issuing these bogus warrants.

HISTORY OF UTAH COMPLETED.—On the 28th, the announcement was made that the fourth volume of the *History of Utah*, by Bishop Orson F. Whitney, was ready for subscribers. This volume contains 344 biographical sketches of the makers of our state, and also 129 illustrations, and is a book of 711 pages of large, clear type. The preparation and publication of this history was originally the plan of the Utah Historical Society, which employed Bishop Whitney to write the work. Later the George Q. Cannon Association purchased the history, with all the rights pertaining thereto, from the society, and as the proprietors of the work, published all four volumes, retaining Bishop Whitney as the author. Since the commencement of the history, it has taken much of the past fifteen years to collect and prepare the facts in the shape they are now presented to the public. The author finished the writing of the work in October, 1904. The fourth volume, which contains the biographical sketches, is promised by the proprietors as a gift to all subscribers who have paid for the original set of three.

DIED.—Thursday, 5th, in Lund, Nevada, Casper F. Bryner, an active Church worker and counselor in the M. I. A. of Lund.—Monday, 9th, in Paradise, Patriarch Henry Clark Jackson, who embraced the gospel in Great Britain and was one of the first settlers of Paradise.—Monday, 9th, in St. George, Susannah Keate, a pioneer resident of Washington county.—Thursday, 12th, in Ogden, Louis J. Holther, an active worker in the Weber Stake.—Thursday, 12th, in Spring City, John Frantzen, a pioneer of Sanpete county.—In Mount Pleasant, Friday, 13th, James Jorgensen, Sen., a pioneer of Sanpete county.—Friday, 13th, in Salt Lake City, Janet S. Lindsay, a native of Scotland, and a faithful member of the Church.—Sunday, 15th, in Plain City, Mary J. Draney, who crossed the plains in the second hand-cart company of 1856. She was born in Newtowne, Ireland, October 23, 1827, and was always a faithful member of the Church.—The same day, in Providence, Cache county, Milton D. Hammond, a prominent Church worker and missionary.—The same day, in Ogden, John E. Bitton, a high priest in the Weber stake, who crossed the plains by hand-cart, in 1856, and a pioneer of Weber county.—The same day, in Levan, Soren P. Jenson, born in Denmark, October 30, 1836, joined the Church May 16, 1875, and came to Utah in 1877.—Monday, 16th, in Cardston, Canada, Elder Samuel Matkin, a pioneer of that settlement.—On Tuesday, 17th, the funeral of Rachel W. Winegar was held in Big Cottonwood ward. Sister Winegar came to Utah in 1848 with her parents, Nathan and Rachel W. Tanner.—Tuesday, 17th, in Oakley, Idaho, John Dahlquist, an old and respected resident of Cassia stake.—

Thursday, 19th, in Plain City, Polly A. C. Richardson, a pioneer of 1850, born July 20, 1821.—Friday, 20th, in Salem, Utah, Eliza B. Davis, born in England January 9, 1823, and joined the Church in 1840.—Saturday, 21st, in Price, Eunice C. Harmon, a pioneer of southern Utah.—In Franklin, Idaho, Alexander Steel, a veteran Church worker, aged 82 years. For many years Elder Steel was a counselor in the bishopric of the First ward, Salt Lake City.—Monday, 23rd, in Provo, Mercy Harris Dennis, a grand-daughter of Patriarch Hyrum Smith.—Tuesday, 24th, in Moroni, Niels Rasmussen, one of the oldest residents of that place, born Denmark, February 17, 1812, and came to Utah in 1862.—The following day, at the same place, Swen Sorenson, a high priest, and a pioneer of Moroni, born September 12, 1812.—Wednesday, 25th, in Snowflake, Arizona, Ralph Ramsay, a Church veteran, born in Ryton, Durham, England, January 22, 1824. Elder Ramsay carved the eagle which originally adorned the Eagle Gate, Salt Lake City.—In Davis county, Thursday, 26th, Jedediah Willey, Sen., was accidentally killed, while hauling wood from the canyon near his home in East Bountiful.—Friday, 27th, in Salt Lake City, the funeral services over the remains of W. H. H. Kinsel, were held by the veterans of the Civil war. The deceased was a member of the 84th Pennsylvania volunteers, and his death was hastened through the effects of a wound he received at the second battle of Bull Run.—Friday, 27th, in Pocatello, Idaho, Ella S. Harrison, wife of Elder Edwin D. Harrison. She was an active worker in Church matters, and at the time of her death was president of the Relief Society of the Pocatello stake.—In Provo, Saturday, 28th, Thomas J. Sheffield, a prominent resident and business man of Utah county.—Sunday, 29th, in Ogden, Jesse S. Brown, member of the Mormon Battalion, and a pioneer of Weber county, born in Davidson, North Carolina, March 26, 1829.—The same day, in Ogden, Mary Eliza Hutchins, a pioneer of Weber county.—Tuesday, 31st, in San Francisco, Emanuel Kahn, a prominent wholesale merchant of Salt Lake City.—Wednesday, 25th, in Deseret, A. F. Warnick, a faithful elder and prominent citizen of Millard county.—Thursday, 26th, in Vernal, J. M. Thomas, a veteran of the Black Hawk and Walker Indian wars, and a faithful member of the Church.

NEW WARDS ORGANIZED.—During the quarterly conference of the Beaver stake, held Saturday and Sunday, January 21 and 22, Beaver ward was divided from North to south into two wards. L. W. Harris was selected as bishop of the East ward, with George A. Parkinson and C. Dennis White, Jr., as counselors; Samuel O. White, Jr., was selected as Bishop of the West ward, with Charles E. Murdock and George Pace,

counselors. At the same time, the Frisco branch was organized as a ward, with William B. Ashworth, bishop. Four members of the High Council were honorably released because of other duties, and the vacancies were filled. President Francis M. Lyman ordained and set apart these brethren to their separate callings, assisted by the stake presidency. On Sunday, 22nd, the Sugar House Ward of the Granite Stake was divided, and the Emerson ward was created, with Millen M. Atwood bishop, George Arbuckle and Jesse T. Badger, counselors. This embraces the territory lying between 7th and 15th East and 10th and 11th South streets. John M. Whitaker was chosen bishop of the Sugar House ward, in place of Bishop Atwood, who had previously presided over the territory embraced by the two wards. The counselors to Bishop Whitaker are John R. Smith and John Varley. One week later, the 29th, the Waterloo ward was created from the portion of Farmers ward lying between 3rd and 7th East, and 10th to 12th South, with Asahel H. Woodruff bishop, and Joseph J. Daynes, Jr., and Hyrum A. Silver counselors. In both of these new wards the officers of the auxiliary organizations were also chosen and set apart. On the same day, Jan. 29, Bishop Thomas Atkin retired from the bishopric of the Tooele ward, Tooele stake, feeling that on account of his age, he could not do justice to the position; Elder Silas C. Orme was selected bishop of that ward. He chose as his counselors Peter Clegg and Albert Lurdholm.

February, 1905.

DIED.—Friday, 3rd, in Salt Lake City, Lucy Bigelow Young, widow of President Brigham Young, and a pioneer resident of this state. She was born in Coles county, Ill., October 3, 1830, and received the gospel when a girl. She was driven from Nauvoo with the Saints, went to Winter Quarters, where she was married to President Young in 1846, and arrived in Salt Lake valley in 1848. She was a faithful member of the Church, and labored diligently for the salvation of the dead for many years.—In Riverside, Idaho, the same day, Susannah S. Fackrell, who walked across the plains in 1850. She was born October 29, 1836, in Lancashire, England.—The same day, in Centerville, John Wayman, aged 79 years.—Sunday, 5th, in Monroe, Eliza F. Foreman, aged 77 years, and a pioneer of Monroe.—The same day, in Union, Salt Lake county, Ishmael Phillips, born in Hereford, England, May 22, 1815; was converted by Elders Wilford Woodruff and Willard Richards in 1840, and labored as a missionary for many years. July 1, 1877, he was ordained a bishop, and until the creation of the Jordan stake, acted in that capacity, when he was ordained a patriarch.—In Lehi, the same day, Martha

J. Brown, born in Nauvoo in 1845.—Monday, 6th, in Riverside, Idaho, Emery Lorocque, aged 56 years.—Wednesday, 8th, in Salt Lake county, Hanna Olsen, who was born in Malmo, Sweden, April 6, 1830; joined the Church March 31, 1857, crossed the plains by handcart.—Wednesday, 8th, in St George, Ulrich Bryner, of Price, Carbon county, aged 78 years.—Thursday, 9th, in Coalville, Elijah Turner, second counselor in the bishopric of the Grass Creek ward.—The same day, in Logan, Kanute Hansen, one of the oldest residents of Providence.—Friday, 10th, in Provo, Joseph Evans, who crossed the plains in 1857, by handcart.—Sunday, 12th, in Kaysville, John S. Smith, aged 95 years and 11 months. Elder Smith was born in Worcestershire, England, March 10, 1809; married Jane Wadley in 1838, and three years later emigrated to America, having joined the Church. He settled in Nauvoo, where he joined the Nauvoo Legion and became an active Church worker, laboring faithfully in the behalf of the Saints. In 1850 he came to Utah, and since that time has filled several missions; was one of the first settlers of Kaysville, Davis county, and has held many offices of trust.—Monday, 13th, in Ogden, Hyrum Conant, aged 68 years.

DEATH OF EDSON BARNEY.—Edson Barney, perhaps the oldest man in the state of Utah, and the oldest member of the Church, died at the home of his daughter, Mrs. Alice M. Wilkins, in Provo, Thursday, February 2. He was born June 30, 1806, in Ellisburg, Jefferson county, New York, and was the son of Royal and Rachel Barney. In his youth he removed to Loraine county, Ohio, where he married, and on the 10th of May, 1831, became a member of the Church. In 1834 he traveled to Missouri in Zion's Camp, passing through the hardships and trials of that journey, and after his return became a member of the first quorum of Seventy, having been ordained under the hands of the Prophet Joseph Smith and Oliver Cowdery. He was always an active worker, and in the early days of the Church performed several missions and assisted in building the Kirtland Temple. He passed through the trials in Missouri and went to Nauvoo in 1840, where he took an active part in the work of the Church. In the year 1844 he campaigned in Ohio for the Prophet Joseph Smith, who at that time was a candidate for the Presidency of the United States; but hearing of the death of the Prophet, returned to Nauvoo, where he worked diligently on the Temple, in which he later was endowed. After the exodus, he moved to Farmington, Iowa, and then to Council Bluffs, where he remained for some time, arriving in Salt Lake valley in 1851. Since his arrival in Utah, most of his life has been spent in Provo until 1862, when he was called to go

to St. George, to assist in the building of that settlement. Here he remained until about nine years ago, when he returned to Provo because of his advanced age, and made his home with his daughter, Sister Wilkins.

Domestic January, 1905.

CRIMES OF 1904.—According to the *Chicago Tribune* which gathered and published the statistics of crimes committed in the United States in 1904, there was a total of 8,482 homicides, 494 less than in 1903; 13 train robberies, 8 below the average for the past 15 years; 464 homicides by highwaymen and burglars, compared with 406, in 1903, 333 in 1902, and 193 in 1901. There was a total sum of \$4,742,507 stolen by embezzlement, forgery, and bank wrecking, which was \$1,819,658 less than in 1903. Of the 87 lynchings, 82 occurred in the South, 5 in the North; 83 victims were negroes; two were negro women, and two were white men.

FLOODS IN ARIZONA.—Heavy rains on Monday and Tuesday, January 2 and 3, caused considerable damage in Graham county, Arizona. The Gila and Frisco rivers overflowed their banks and completely buried large fields of grain with mud and debris. Many acres of the best farm lands were ruined, while the settlement of Clifton, forty-five miles from Thatcher, was entirely destroyed, over one hundred houses having been washed away by the flood, in which two of the inhabitants lost their lives.

SEVERE STORMS IN THE UNITED STATES.—On Wednesday, 25th, the worst storms of the winter swept over the United States from the Rocky mountains to the Pacific coast, and from the lakes to the gulf, tying up traffic in many of the Northern states and causing wrecks along the Atlantic coast. The temperature ranging from 20 to 40 degrees below zero. The storm did not affect Utah, where, on that day the temperature registered 57 degrees, the warmest day of January. For the week ending January 28, Utah had the warmest weather in seven years, the minimum thermometer registering 30 degrees above zero.

THE "SALT LAKE ROUTE" COMPLETED.—At 3: 15 p. m., Monday, January 30, at a point twenty miles north of the California state line, in Nevada, the last spike in the San Pedro, Los Angeles & Salt Lake Railway was driven, with imposing ceremonies. This road will shorten the travel between Utah and Southern California points by many hours. Previous to this time, all traffic has gone over the Southern Pacific, through northern Utah, and Nevada by way of San Francisco.

RACE SUICIDE ADVOCATED.—On January 25, the Women's Society for Political Study, in New York, after a lengthy discussion, declared in favor of race suicide among the poor of the United States, and in favor of anti-pauper laws that shall restrict the propagation of the human species.

CASE OF THE BEEF TRUST.—On Monday, 30th, the Supreme Court decided against what is known as the Beef Trust, and in favor of the government. Justice Holmes, who wrote the opinion, said that the combination embraced restraint and monopoly of trade within a single state, although its effects upon commerce among the states was not accidental, secondary, remote or merely probable. The intention of the combination was not merely to restrict competition among the parties, but also to aid in an attempt to monopolize commerce among the states.

February, 1905.

THE LARGEST DAM IN THE WORLD was completed Wednesday, 1st, at Croton-on-Hudson, New York, after ten years of labor and an expenditure of \$9,000,000. The dam is intended as a reservoir for the water supply of New York City. It is estimated by the engineers that it will require about two years to fill this reservoir, which will contain 30,000,000,000 gallons of water and make a lake sixteen miles long.

THE PRESIDENTIAL VOTE was officially canvassed by the National Congress in joint session, Wednesday, 8th. Theodore Roosevelt and Charles W. Fairbanks were declared elected as President and Vice-President, respectively, for the four years beginning March 4, 1905. The vote stood 336 for Roosevelt and Fairbanks, and 140 for Parker and Davis, the Democratic candidates.

Foreign.—January, 1905.

THE NORTH SEA COMMISSION.—Sitting as a court of inquiry, in the Dogger Bank affair, the commission held its first session in Paris on Thursday, 19th.

UPRISING IN RUSSIA.—Thursday, 19th, during the religious ceremony of blessing the waters of the Neva, in St. Petersburg, the Czar and official party narrowly escaped injury from the discharge of a gun loaded with grape shot, from a battery which was firing a salute in honor of the occasion. A policeman was killed, and several other parties were injured. According to the official version, this was an accident, but it is not so considered by many of the newspapers of the

United States. The following day striking workmen began surging through the streets of the city, forcing their way into the factories, and compelling other workmen to join them. On Sunday, 22nd, under the leadership of a priest named Gopon, the workpeople attempted to present a petition to the Czar at the Winter Palace. The Czar had departed to the Tsarskoe-Selo Palace, outside the city, and when the petitioners began their march to the Winter Palace they were met by cordons of troops, and upon their refusal to disperse, were shot down without mercy. Some two hundred were killed or wounded. The clash between the strikers and the troops took place on the Nicholas bridge, connecting the working class quarters on Vassiliostroff island and the main land; and in the streets leading to the public square before the palace. The strike involves more than 100,000 workmen in practically all the mills and factories in St. Petersburg, and the immediate demand of the workmen was for shorter hours, higher wages and better conditions of employment; but political issues are intermingled in the shape of demands for the granting of the requests of the zemstvos for a voice in local government. During the remainder of this and the following week the strike spread to Moscow, Kovno, Radom, Vilna, Warsaw, Mitau and other parts of Russia and Poland. Priest Gopon fled from St. Petersburg, and Maxim Gorky, the novelist, and other leaders of the reform movement, were arrested. On the 25th, General Trepoff warned the strikers to return to work under pain of deportation.

February, 1905.

THE RUSSIAN OUTBREAK.—Early in the month the strikers seemed to be subdued in St. Petersburg, Moscow, and a few other places, due to the severe handling they received by the troops, but the relations were nevertheless strained, and bloodshed was reported from various points. The situation in Poland on the 1st was rather serious, Prince Mirski, the Russian Minister of the Interior, resigned, and the Czar counseled a deputation of the workmen to use patience, and promised them certain reforms. A relief fund was started by the Czar, Empress and Empress-Dowager, for the relief of the families of those who were killed or wounded in the affair of January 22, and on Thursday, February 2, the council of ministers considered the reforms and submitted proposals for the enlarging of the powers of the people, restricting the power of the ministers, and providing for direct relations between the Czar and the people. On the 3rd, 40,000 men were on strike at Sosnovice, while the movement continued to spread through Poland, with scattering outbreaks and occasional encounters with the troops.

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